

# A Verie fruitfull

Exposition of the Com-  
*mandements by way of Que-*  
stions and Answers for  
greater plainnesse :

Together with an application of  
euery one to the soule and conscience of  
*man, profitable for all, and especially for them*  
that (being not otherwise furnished) are yet  
desirous both to see themselves, and to  
deliuer to others some larger speech  
of euerie point that is but  
briefely named in the  
shorter Cate-  
chismes.

*By Geruase Babington.* R

Whereunto is newlie annexed a Table; con-  
teyning the principall matters in this Booke.

Psalme. 119. 59.

*I haue considered my waies, and turned my feete into thy  
testimonies.*

*I made hast & prolonged not to keep thy commandments.*

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Thomas Charde. 1590.





To the Right Honorable,  
*his verie singular good Lord and*  
 Master, Henrie Earle of Penbrooke,  
*Lord Harbert of Cardiffe, Mar-*  
 mion, and S. Quintine, and of the  
 most Honorable order of the  
 Garter Knight, G. B. wi-  
 sheth increase of al mer-  
 cie and comfort in  
 Christ Iesus  
 for euer.



HE Lord knoweth,  
 who searcheth my  
 heart and reynes  
 ( Right Honorable  
 and my verie singu-  
 lar good Lord ) that  
 being placed in the  
 Uniuersitie with so  
 great content both  
 for profit, pleasure, and the exercise of my Mi-  
 nisterie in such place, as it pleased God most  
 mercifullie to blesse it in, to my great comfort, I  
 had little desire to make chang of that estate so  
 accompanied both with these and manie other  
 speciall comodities, till it pleased him that  
 hath his times and oportunities for all men, to  
 direct me to your Lo. in such sort as hee did.

## The Epistle

and there first of your selfe, and afterward of my Ho. good Ladie to make me heare so carefull, so Christian, and so zealous a regarde both of your selues, and your whole retinue to be directed in the course that became the professors of the Gospell, and the inioyers of these happie daies under so famous & renowned a gouernement of so worthy, blessed, and gracious a Princessse. And the, I must needs confesse. I felt a forcing resolution after I had a while stricken with the losse of these forenamed benefits, with the far separation of my selfe from all my friends, and with the discomforts incident now & then euen to the best seruices. So was it (my good Lorde) your zeale and affection to your God, that then first perswaded me. And truely euen the selfe same thing it was, that euer after retained me, more unable than many, but as willing as euer was any to the uttermost both of power and life to doo your Lo. seruice. The verie selfe same thing it is also out of all question, that shall euer, aboue any worldly commoditie that may be offered them, procure vnto your Lo. both in one place and other, those that loue vertue and upright dealing. For verie well with themselves will they euer imagine (as indeede it should be) that where the Lord is feared and honoured as  
he



## Dedicatorie.

he ought to be, there faithfull seruice will both  
be regarded, and conueniently rewarded, there  
men shall be iudged according to prooffe, & not  
according to pratles, there heate of affections  
shall not stirre to soudaine and undeserued dis-  
pleasure, but conscience to giue euery man his  
due triall, shall finde out the innocencie of the  
true dealer. And what should I say? There  
they will assure themselves, euery man shall be  
used with conuenient incoragement, credit, &  
comfort, if his dealings doo deserue the same,  
beside many moe very speciall vertues of a ma-  
ster fearing God. Wherfore if I should wish un-  
to your Lo. in a thousand termes many seuerall  
and singular blessings, and afterward include  
them all in one, truely it must be this, that you  
may euer know the God of your father, & serue  
him with a perfect heart and a willing minde:  
Know him I say, by learning what he willet, h,  
and serue him, by daily practising, as he in-  
bleth, of that wil. For thus to the Lord you shal  
become obedient, to your Prince faithfull, for  
your countrey carefull, to your seruants, that  
breake both bodie and braines in your affaires,  
and beare the brunt of manie an unknowne  
toyle and hazard, comfortable and beneficiall,  
to thousands that line vnder you, honorable &  
\* 3 good,

## The Epistle

good, and to euerie man (in a word) so affected and disposed, as they that are already in al dutifull right your owne, may so remaine: and they that are not, by so cherefull vsage and Honorable vertue may daily be added and wonne unto you. Wherefore (my good Lord) With all Christian care continue your happie course in the waies of the Lord, & what Salomon saith, remember often: Heare counsell and receiue instruction (meaning from the Lord) for they shall make a man wise in time. Yea they shall so establish a man in the eyes of the Lord, as that his seede shall inherit the earth, and his name neuer be blotted out. Continue also that christian care to other the desolate flocks of the Lords people, that with so great and iust praise your Honor hath shewed of late so many waies. And amongst all, or rather euen aboue them all (as many speciall causes bind me to wish) I most humbly and heartily beg the same to your Towne of Cardiffe, vnable peraduenture in many things, but unwilling I hope in nothing, to deserue both fauour and furtherance in all causes tending vnto good. Amongst whome your Lo. in zeale to their good hath left me, & to whom for your Lo. sake I vowe my selfe if I may doe them good. Yet not more to them, than

to the whole countrie, and euen the verie mee-  
 nest member therein, they being all in generall  
 so decre unto your Lo. as many priuate speeches  
 haue declared, what my power inableth me un-  
 to, both for duetie unto your Honor and affecti-  
 on to themselves, I trust they shall euer finde in  
 me, and as faithfull an heart withal as euer had  
 stranger amongst them. And if your Lo. shall  
 vouchsafe therunto your Honorable & louing  
 assistance in their worldly causes whē they haue  
 neede, then may they say their affections are  
 thrise well bestowed upon your Ho. and their  
 seruice due ten thousand times, if it were more.  
 Presentlie I haue indureed, both for them and  
 others, to lay downe a brieft collection of such  
 things concerning the Commaundementes of  
 God, as in larger manner both before your Lo.  
 and them were handled. And I presume to of-  
 fer the same to your Lo. both for my priuat du-  
 tie, being bound, if euer was anie, to be thank-  
 full, and that also it comming unto them under  
 the shadow and shielde of your Lo. protection,  
 Whom they so reuerence and honor, may be the  
 more welcome and the better accepted of. For  
 the Christiā reader else where, that shall weigh  
 my drift, and consider the place whereunto e-  
 specially I intend it, I assure my heart of his



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and louing acceptance, notwithstanding the matter hath been handled by more able instruments by much, because it is not in the same manner, and the Lord may bee glorified in all mens gifts. Onely therefore of your Lor. I now most humbly beg, that with wonted fauour this small trauell may bee accepted, and that vnder your Lor. name I may leaue it to the world, as a speaking witnes (when I am dead,) of my thankefull heart for all your Honorable goodnesse to me, which hath been such, as I wish may incourage vpon my speach any that euer shall be thereunto requested to succede him in his place, who now inioyeth it. So the Lorde of power and mercie multiplie his spirit vpon your Lo. With al the blessed fruites of the same, and graunt you euer that grace, that hath promise both of this life, & that which is to come, Amen. From London this 1. of December.

Your Lordships most  
humble bounden to  
death.

Gernase Babington.

To



To the Right worshipfull  
*Sir Edward Manxell, Sir Edward*  
Stradling, Sir William Harbert  
*Knights, and to Master William*  
Mathew, and Ma. Tho. Lewis Es-  
quiers, with al other Gentle-  
men in Glamorgan  
shire that feare  
God:

G. B. wisheth increase of the same to  
*the benefite of the Church, and their*  
owne euerlasting comfort.



O often as I consider  
(Right Woorshipfull)  
our happie daies vnder  
the blessed gouernmēt  
of a most gracious Prin-  
cesse, and how wee are  
become euen a wonder  
as it were and an astonishment vnto many  
Natiōs, for the mercies that we enioy by her  
meanes: so often me thinke euen with mel-  
ting

ting hearts in a sweete conceipt, wee should  
cast our selues downe before the Lord, and  
make a double vow vnto him, First that we  
will with perfect hearts and most willing  
minds know & serue such a gracious God,  
as amidst so many dangerous deuises of in-  
tended ouerthrow to her person, so mighti-  
lie preserved her Maiestie, and so merciful-  
lie hath at this day set her ouer vs, daylie still  
dealing both with her and vs according to  
his old louing kindnes and mercie, keeping  
her to vs in despite of all the caytifes on the  
earth. Secondly, that with hand and with  
heart, with bodie and bowels, and with e-  
state, whatsoeuer the Lord shal giue vs with-  
in or without vs, wee will honor and obey,  
pray for, and preserve to our powers a-  
mongst vs, so famous and renowned, yea so  
wonderfull an instrument of all comfort &  
good vnto vs, in respect of other Princes of  
the earth. But O the sinne of our soules, and  
the staines of our thanklesse hearts in both  
these dueties so due ten thousand times of  
vs. For whom we should know, we neglect  
to knowe, as his mercies bind vs, our might-  
tie God and heauenlie father. And whom  
we should thus obey and honour, pray for,  
and



and praise God for day and night, with very  
weeping and woe, that wee can bee no more  
thankfull vnto her, and for her our nurcing  
mother, and most gracious Queene, her we  
disobey in holes and in corners, (to say no  
worfe) and dead without feeling, not consi-  
dering the blessing of her, we prouoke both  
our God, and her gracious heart to displea-  
sure with vs. What prooffe this latter hath,  
and what vnwished matter to furnish out a  
larger complaint, I spare to speake, I rewe to  
thinke it, there are witnesses moe, than I  
would there were, that knowe it. Those  
things which more beseeme my pen and pa-  
per, I presume vnto your worships to fol-  
low a little further, and first the neglect that  
aboundeth euerie where to furnishe the  
roomes allotted thereunto with sufficient  
men both for gifts & goodwill to discharge  
the dueties of true Ministers. A thing euer  
commaunded, a thing euer needfull, and a  
thing in these daies of ours euen aboue all  
daies required, both in thankfulnessse to the  
Lord, and in care to haue her Highnesse o-  
beyed, which ariseth with religion, and so  
both Gods mercie and her Maiestie still to  
remaine among vs. For him that serueth vs,  
and

and thus dealeth with vs frō day to day,  
doth not very sense instruct vs, wee must  
serue againe, if we will inioy him? And is  
this to serue him, to retaine vnto our  
selues the wages, that he hath prouided  
for sufficient men, and to thrust into his  
cloath we care not whom? To furnish his  
haruest with idle loyterers, and neuer to  
looke after, no, nor accept being offered,  
most painfull laborers? No, no, he know-  
eth it, that must iudge it, it is not. Yea me  
themselues knowe it, if the Lord would  
giue feeling, and strength to desie that  
spirit of hauing, that crieth within and  
saith, reserue it to thy selfe. Yet least anie  
shoulde pretende the contrarie, where I  
wish them well resolued of this poynt,  
may it be lawful for me, with your louing  
leaues something to lay down in this be-  
halfe, that I would wish him to consider,  
who is not perswaded of this duetie, if I  
were to speake with such an one? First  
then I would haue him view the worde of  
GOD that shall stande and iudge vs all,  
when heauen and earth shall perish. Than  
the which worde nothing can bee more  
contrary to this sinne, if either we respect  
the

the time of the lawe, or of the Gospell. For in them both this is euer deliuered, and euer bet vpo, that the people of God should be taught, and men chosen out in abilitie such, as the people might *require the lawe at their mouthes*, though the measure and manner were diuers as it pleased God to giue his gifts vnto them. What thing euer drew with it then, and at this day still truely dooth inferre, a godly regarde, and euen a necessarie conscience, when any place is voyd, by the lawes wee liue vnder, allotted to that vse, to furnish it as sufficiently as wee possiblie can and may for that vse. Otherwise by vs it cometh to passe that the people are not taught. Now, this offence groweth either by negligence, or by couetousnesse. By negligence whē (not weighing or feeling the sinne of it) we are drawne by affectiō, or kindred, or other mens suites, to bestowe sufficient places vpon insufficient persons. By couetousnes, when to reserue a portion to our selues, wee doo the like. Both which are greuous offences both against God and our countrey, and in the word very plainly condemned. If the first  
be



To the Gentlemen

Ezek. 3.

bee the cause, then craue I most heartilie the consideration of these, and the like conclusions. The Lord threatneth to the watchman death that warneth not his people, and saith he will haue *their blood at his hand*, because he did not crie. Now, by me hath been put in such an one verie careleslie and negligently for affection or such like, that though hee would yet for want of abilitie cannot cry, and alas how then can I want my portion in that wrath of the Lord that is threatned against all such default? Secondly, it is loue in the

Ioh 21.15.

Minister to his God, to *feede his sheepe*. So is it assuredlie in the patrone to cause the to be fed. Contrariwise, it is want of loue in the Minister, if he doo not feede, and is it not as much in the patrone, if by his default it come to passe? Thirdly, it is a great fault we thinke to giue the calling to an vnworthie one, and is it no fault to giue the liuing to such an one? Thus then wee see how the world quickneth our consciences in this behalfe if we bee not dead.

Tit 2.

And a number mo reasons might yet be brought, if I should make a treatise in a preface. Only this one moe I must needs remember

remember which me think should awake  
any man aliue in this matter. In the sixt  
of Marke it is said of Christ, *that going out* Mark. 6.  
*and seeing a great multitude of people gathered*  
*together, he had compassion on them, because*  
*they were like sheepe without a shepheard, and*  
*he went out and taught them many things.*  
And in the Greeke it is more vehement,  
expressing as it were an aking of his hart  
as we call it, or a yearning of his bowels,  
to see so pitifull a sight, as so many peo-  
ple without a teacher. Vpon which nota-  
ble place I haue vsed in my selfe to make  
two conclusions. First a comfort, then a  
feare. My comfort is this, that he which  
mourneth to see his people want the  
benefite of his worde, will giue his peo-  
ple his worde if they seeke it and wish  
it, and where hee hath vouchsafed it al-  
readie, there continue it, blesse it, & giue  
it power if wee pray. For otherwise how  
should it paine him to see it wanting? My  
feare is this, that if his heart ake to see  
his sheepe deprived of a shepheard, hee  
will assuredlie be reuenged euen in great  
wrath of them that are the causers of it.  
And for Christ his sake let it bee conside-  
red.

red. For as wee liue, we may not alwaies  
 looke to laugh, if wee make our God to  
 mourne. Thus then if negligence bee the  
 cause that a countrey is not furnished  
 with some able ministers, mee thinke wee  
 may awake our hearts by the word of the  
 Lord, and weying it well, receiue from  
 him some better feeling in so great a mat-  
 ter. But if couetousnesse be the cause, and  
 we greatly giuen to sequester that benefit  
 to our selues, sauing onelie some portion  
 to one to beare the name, then marke we  
 againe the witnesse also of the same scrip-  
 tures, against vs euen in this, And to saue  
 mine owne labour, my iudgement being  
 young, heare I beseech you the proofes  
 and reasons against this sinne, by a godlie  
 and graue Diuine intreating of this mat-  
 ter, laide downe vnto my hands. First, hee  
 alleadgeth against it the description of a  
 wicked Prince in the booke of *Samuel*, a-  
 mongst whose euils this is named one,  
 that *hee will take the tythes and giue them to*  
*his seruants.* Concluding thereon that if  
 the King might not take the tythes to  
 himselfe, because then they were due to  
 the priestes by Gods owne order & com-  
 mandement

1. Sa. 8. 15.



*of Glamorgan shire.*

mandement for the mainteinance of his  
seruice : surely no priuate man now may  
doo it, so long as by authoritie the same  
are established for the ministers maintey-  
nance and support. Secondly, if in the  
lawe he was accursed that *remooued the*  
*mere stone of the field*, because he did wróg Deu. 27. 17  
in successiō to diuers: ten thousand times  
more is the remouing of the ministers li-  
uing subiect to the Lords wrath, because  
both presently, & successiuely it is hurt-  
full to a number moe, and in a greater  
matter. Thirdly, by the Prophet *Mala-*  
*chie* the Lorde complaineth in expresse Mala 3. 8.  
tearmes, that the *taking away of the tythes*  
*and offerings* from that end, that they were  
appoynted vnto, was *a robbing and spoyling*  
*of him*, yea euen such a spoyling, as he  
would *visite with a great and greenous curse*.  
Now, if it were so then, al the world must  
confesse, it is no lesse now, so long as au-  
thoritie ratifieth this means to maintain  
the ministers: and therefore assuredly wil  
haue a sharp reuége. Fourthly in the Gos-  
pell the Iewes alledge it vnto Christ as an  
argument of loue to them and their Na-  
tion in the Centurion, that *hee had built*  
Luk. 7. 9.  
*them*

them a synagoge, plainlie insinuating that they would haue iudged the contrarie, if hee had spoyled their synagoge of his maintenance. And Christ reprehendeth not this cōclusiō. Fiftly, if *David* the king standing in so great distresse for water, yet would not drink of the water of *Bethleem*, because it was gotten with the danger of some few mens tēporall liues: should it not teach a great conscience to any man in the world, that tasteth of God and his truth, & hopeth for comfort in any other world, how he (not needing peraduētūre, but abundātly prouided for otherwise by the mercie of his God) drinketh & eateth that which is gottē with apparāt hazard of eternall life from the bodies & soules, God knoweth, of how many? Truly (right worshipfull) it should, & the power of hell is not able to deny it. But such is the meat & drink, or other maintenance whatsoeuer, that we reape by the Church, when it is due to another, for another purpose, & therefore you know the conclusion. Sixtly, all those places in the scriptures commanding and inioyning the worlde to a maintenance, & sufficient maintenance of

1. Chro. 11.

16.

2. Cor. 9.

Galat. 6. &c

of able teachers in it, doo plainly prooue the sinne of this, to sequester to our selues the liuings allotted to them, vnlesse some other equiualent, or sufficient way be taken for them by authoritie. Again, if that graue and learned father S. *Austen* was so highlie offended, & so sharpelie rebuked a Gentleman in his time, for taking away his owne gift, which before he had giuen to the mainteināce of his Church: would he not haue been a seuerer censor against the think we that should haue takē away what neither they nor any of theirs euer gaue? If the stories so cōmend the noble Emperour *Constantine* for commanding goods taken from the Churches to be restored to them, againe, would they not haue blotted him aswell, if he himself had beene a spoyler of the same? If the Romans so dealt with *Q. Fuluius*, for vncovering a part of *Iuno's* Temple to couer an other Temple in *Rome* with the same tiles, that they misliked him, condemned him, tolde him *Pirrhus* or *Anniball* would not haue doone so, tolde him it had beene too much to haue doone to a priuate mans house, an inferiour place

Possidon.  
in vita Aug.  
10.24.

Euseb. lib.  
10. cap. 5.  
Tit. Liuius,  
lib. 42.



to a temple, & in conclusion forced him to send home those tiles againe, may not such as garnish either themselves or their houses with Church livings, & leaue neither teacher nor almost tiles where both should bee well, consider by it, what this people would haue thought of them, if they had liued there? And what is the conceipt of a people prophane, in respect of theirs that know & serue the Lord? These then and diuers other reasons, which for feare of length I pretermitt, alleadgeth he there against this foule offence. Only one place more I must needs remember, and it is a good one, to wit, how *Balthasar* King of *Babylon*, himselfe, his Princes, his wiues and concubines drinking and feasting in the vessels of gold taken from the Temple, euen then espied the fingers of an hand writing vpon the wall before his face, that his kingdome God had numbered & finished, weighed him in the balance, and found him too light, and therefore diuided and giuen his gouernment away to the *Meades & Persians*. At which sight his countenaunce chaunged, his thoughts were troubled, his loynes loosed,

fed, and his knees smote the one against the other. O Lord that we could thinke of this hand, and feare the sentēce of this writing as oft as we eate the corne of the barne, or solace our selues with any maintenance whatsoeuer taken of our selues without authoritie from the Temple. But I am too long. For mine own part, I haue euer contented my selfe with this reason, that that which is enioyed without warrant either of Gods lawe or mans lawe, is vniustlie inioyed and will assuredly one way or other haue a scourge : but such is the fruition of all Ecclesiasticall living, not altered from that vse by the Magistrate, therefore vniustlie inioyed, and to our assured punishmēt. Now that it hath neither warrant of God nor man, it appeareth. For the Scriptures you haue heard against it : and touching the lawes of men I haue had it also from the learned in them, that they condemne it. For to begin with the common lawe of this land, first therein it is true, that an aduou-son in respect of the Patron, is accounted no Affets to yeeld a recompence, because it is not valuable. Secondly, the writ of

To the Gentlemen

*quare impedit* for the patrone hath these words in it: *quod permittat presentari ad ecclesiā quae vacat et ad indubitatam spectat donationē*, which word (*donation*) *est libera dispositio*. Thirdly, this law saith that the patron hath but *Ius Donationis*, & the ordinarie *ius admissionis*: and therefore compelleth the patron to bestow it in a time, or els to loose it by lapse, apparātly therein denying him any leaue to retaine it either in whole or part for euer to himself. Fourthly, it doth affirme very pretily and significantly that the true right & simple proprietie of the Church is neither in patron, person, nor ordinarie, neither in any man liuing, but that the fee simple of it is alwaies in suspence, & as the very words of lawe are (*in nubibus*) affording thereby this good reason against this sinne, that it is a great wrong for a man to make a comoditie to himself of that which law cannot finde he hath, but is kept and preserved by law as farre from mans possessing, as the clouds are distant from our handling. Fiftly, this lawe saith further, that in time of vocation both the fee & freehold of the Church is in suspence, & *in nubibus*,  
and



and that then though both patron & ordinarie with some consent will by their grant charge the Church with any rent & pension, that yet notwithstanding the same charge is no otherwise of force against the Incumbent, but that hee must perforce hold himselfe contented, if hee wil haue it, seeing he cannot haue the benefit otherwise than by the presentation of the one and admission of the other: that is in plain words it alloweth not the alienatiō of any profits frō the incūbent, though both of them cōsent. Sixtly, when this cōmon law, thus hating this euill we speake of, was by the corruptiō of men abused in this point, and patrons vsurping vpon the Church began to make gain by Simonie of their aduousons & presentations, it was & is prouided by statutes & positie laws with a pain & penaltie therein appointed, that if any incūbēt come in by Simonie, then *ipso facto* the Church is void, & al bills and bands & deeds for the performance of any such pensions be also voide. Much more could the learned yet alleadge euen out of this common law against this sin I know if they were to hādle

it, but this may suffice in steede of more, where conscience is made of offending lawes & the godly gouernmēt of a realme. Now, for the Ecclesiasticall lawes, if I shal also note a little thence, manifest it is, and truely very worthy marking how stronglie they also stande against this vice wee speake of. For first by the very names they giue to Patrons they ouerthrowe it, tearing them *aduocatos ecclesiarū*, *vice dominos*, *Custodes*, *Gardianos*, &c. all beeing names of fidelitie, gouernment and carefull preservation of the Church. For the word *Patronatus* doth not signifie *Dominū in Ecclesia*, but as one noteth very wel, *seruitij sollicitudinē*. It is also called *Gratia*, *quòd ex gratia vel gratis cōferri debeant beneficia*: also *aduocatia*, because they should defend & tender the estate of the Churches whereof they bee patrons, as aduocates doo the causes of their clients, & so for the other names métioned euen now before. And hereupon the lawe giueth them al due and possible reuerence euen as masters from their seruants, & fathers from their children. It giueth them preheminence both in the Church and abroad,

broade, in sitting, standing, going, and  
such like. It is provided likewise that if  
these patrons or their Children fall into de-  
cay, they shall be moderately mainetained  
at the discretion of the Ordinarie by the  
Church goods, whereof they are patrons:  
and this is the onely profit they are to take  
of the Church. They may lay no seruice nor  
bondage vpon the Church. *Tenetur etiam*  
*patronus protegere ecclesiam, & reparare, si*  
*minitetur ruinam, & de bono sacerdote prou-*  
*idere*: that is, the patron also is bounde to  
protect the Church, and to repaire it, if it  
be like to fall to ruine, and carefully to pro-  
uide a good minister. Marke it. *Nam ius*  
*patronatus, &c.* For the patronage saith the  
Lawe is suspended, if the patron present an  
vnworthie one, yea his right, for euer by  
that lawe, as some thinke, passeth to the Bi-  
shop, and he shall neuer present more: but if  
not so, yet at the least hee shall bee depriued  
of that turne if he present an vnfit man, euen  
by the Lawe in this Land in force. Further-  
more in these lawes there are so manie no-  
table rules and as it were axioms or princi-  
ples touching the duety of patrons, as might  
with great profit and pleasure be noted, if I  
had

By right of  
patronage  
arise to  
the patron  
Honos O-  
nus, and v-  
tilitas, write  
the Cano-  
nists what  
vtilitie, you  
see.



To the Gentlemen

had not alreadie too much passed the bonds  
of a preface in a desire to preuaile some  
thing with some in this matter. As *Patro-*  
*nus non potest presentare seipsum*. A patron  
cannot present himselfe, as God knoweth  
now manie doo in effect. Againe, *debet pra-*  
*sentare gratis, alias est Simonia*. Hee must  
present freely, or else it is Simonie, and no  
excommunicate person or Simonist shall  
bee a patron to present. *Patronus non est*  
*vere Dominus Ecclesia, &c.* The Patron  
is not the Lorde of the Church, but, as it  
were an aduocate and defender, neither  
may he administer the goods of the church.  
*Ius patronatus nullum ius proprietatis patro-*  
*no tribuit*. The right of patronage giueth  
no proprietie to the patron. A notable say-  
ing. Againe, *patronus facere potest & debet,*  
*&c.* The patron both may and ought to  
take heede that the fruites of the Church  
doo not goe to anie other vse. Also that  
permission of the Ordinarie by this Lawe  
to take anie oath if hee will of euerie in-  
cumbent for his cleere entrance, if there  
were nothing else in the Worlde against it,  
dooth strike a blowe to the soules of them  
that so offend, and that a great one. What  
should

of Glamorgan shire.

Should I note that which yet is most worthy noting in this Lawe, to wit, that *Venditio iuris patronatus prohibita est, nisi uniuersitas quadam prediorum, cui hoc ius accedat, distrahatur*. That is, that the right of patronage may neyther be bought nor solde, nor passe in speciall words in any alienation, but in generall onely with the Land whereunto it is appertayning. For the saide Lawe admitteth no patronage in grosse. Or those expresse words againe, *donatio & permutatio permittitur*, not *venditio* I warrant you. What should I note the most exact streitnesse of these Lawes in making the verie minde of the patron coueting rewarde for the gift of his Church a Simonie before God which they call *mentalem Simoniam*? With a number such like notable rules and places. So that wee see euen these Lawes also detest it, and condemne it. And now then to conclude this matter, if I thinke there is a God, and a day of iudgement to come for me, and all my dooings, what shoulde my heart minister to maintain me in this euill, when God and man be against it? But why shoulde I bee thus tedious in this matter? Truly that it might appeare, if God so wil,  
how

C. ex literis.  
C. de iure.  
C. cum sæ-  
culum.  
Extra de iu-  
re Patrona-  
tus.

howe farre the corruptions wherein some  
sleep as in no offences, differ from the lawes  
of God and man, and from sinceritie of for-  
mertimes and ages. But againe, why vnto  
you, (right Worshipfull) should I write so  
much? Truly that by your godlie care,  
conscience, and indeuor (hauing the places  
that you haue) this great wound of your  
countrey may by little and little bee relee-  
ued, and better prouision daily made for the  
winning of that good, that bringeth with it  
ten thousand blessings promised by the  
Lord. Which care and christian considera-  
tion (as places fall) I most hartily craue in  
the name of Iesus Christ, vnto whose seruice  
I am called, both for his glorie, your owne  
discharge, & the benefit of that place which  
I wish may euer be as the blessed of the Lord.  
I cannot bee thought to pleade any benefit  
for my selfe, because I want the tongue, and  
therefore I am more bolde. But now I cease  
to followe it any further. The second thing  
that I greatly rewe our want in, is the care-  
ful and good bringing vpon children in lear-  
ning and vertue whilest they are fit. Which  
how it wāteth for want of schooles amongst  
vs, would God I sawe no more, than I had  
abilitie



abilitie (without charge to anie) to redresse.  
But what wanteth in me, aboundeth in you,  
and might it please the Lord, to giue will to  
your abilitie, in this also to promote his glo-  
rie, and to benefit thousands in your coun-  
trei, truely his heart hath mercy to accept it  
kindely, and his hand hath blessings to re-  
warde it richlie. Other things also yet mo-  
there be, which these happie dayes of peace  
would haue vs carefull of. But some other  
times shal serue to name them, and increase  
of grace stirre vp to do them. For this time  
therefore I leaue off to trouble your wor-  
shippes anie further, beseeching you most  
humbly and heartily to consider the mer-  
cies of the Lord which we all inioy, by his  
word, by her Maiestie, by most happie  
helpes about her, by freedome of our con-  
sciences, by plentie and peace, by health and  
great comfort a thousand waies, & in thank-  
fulnesse for them all, to vouchsafe your as-  
sisting heartes and hands to these dueties e-  
uer, that may long prouoke the Lorde our  
God to be thus good and gracious to vs. Of  
which number are these that I now haue na-  
med, the preaching of his word, and the  
carefull bringing vp of children in good let-  
ters.

To the Gentlemen

ters. For my selfe I can doo no more, either  
for my dutie to this honorable Lo. to whom  
I owe so much, or for all the goodnesse  
wherewith your selues and manie others in  
the countrey so louinglie and liberallie haue  
incouraged me, but vowe my selfe to you at  
your direction with any paines in my pow-  
er whilest I liue to doo you seruice. And  
that I doo with as desirous an heart to the  
good of euerie one, as euer had stranger in  
the place. The Lord in mercie now mul-  
tiplie his spirite vpon you, giue your helpe  
to me, and confirme my paines to you, that  
his name may bee knowne vppon earth a-  
mongst vs, and his sauing health in euerla-  
sting comfort inioyed of vs. London the  
first of December.

*Your worshippes bounde  
in the Lordener,*

Geruase Babington

T



To the godlie readers, and  
*especiallie to them amongst*  
whome this author and  
*myselfe exercise our*  
function.



*I* hath pleased God  
(good Reader) to  
use my Ministerie,  
not in one, but in mo  
places in this man-  
ner, still to succede  
the author of this  
treatise, to water  
what he hath plan-  
ted, to labour in the harvest, whereof hee cast  
the seede, to feed, and further to bring on those,  
of whome hee was the spirituall Father, and  
by the immortall seede of Gods woord first  
begat them; and still to enter vppon his la-  
bours, and goe forward with his begin-  
nings: Alwaies to my great helpe, and com-  
fort (GOD knowing otherwise my wantes  
and



## To the Reader.

and weakenesse ) the easilier to wade there, where he had broken the yce, the plainlier to goe on, and leade others, where he had beaten the path, and more readily to builde upon, and reare vp, where hee had layde the foundation, and squared the frame, and with lesse paines to keepe agoing that which he had mooued, and set agoing. God hauing dealt thus mercifully with me in my Ministerie, and by the hand of this author thus holpen mee; I thought my selfe in duetie bound, in respect of this course which God hath taken with me, ( and especially by his meanes ) to giue to thee some testimonie of this his worke, for thy further profit, and withall to him some witnesse of my good will. Supposing my selfe in respect of the former cause, as fitt to doo this as another, and knowing the effect and hauing reaped the profit of these his labors, and daily reaping it, being and abiding in the place where this seede was cast, I thought I ought to doo as willingly and as readily as any other. If for no other cause yet to commend this especially to them, to bring forth further fruite among whome it was first sowne, and in whose heartes I doubt not, but it tooke roote now long since. And speciall commendation of this worke, if I would

tak

## To the Reader.

take that way, might be drawn from the work-  
man of it most plentifully, from his stock, and  
kindred, education and such like; which be-  
cause it is rare fruite on such trees, to some may  
make it seeme the better: but I passe over these  
shewes and outwarde leaues to decke it with, it  
hauing enough in it selfe to commend it, least if  
I should long speake of this colour, and grace, I  
should speake the lesse of him, or of the thing it  
selfe, minding not to speake much of either, and  
but little in all. And as I passe the stock from  
whence this graft was taken, so will I not stand  
to shewe you where it was ingrafted and plan-  
ted, in what vniuersitie, in what Colledge,  
what roote hee tooke, what sufficient time hee  
grew, how he spread there & with what liking;  
which would make this fruite to many not  
without cause to realish the better. But to come  
to that which cometh nearer to the bringing  
forth, and producing of this worke, when hee  
was first planted by a fellowshippe in that fa-  
mous Colledge of the holy, and undiuided Tri-  
nitie, in Cambridge, wholly, or most especial-  
ly consecrated to the studie of him, and his  
knowledge, whose name it beareth: so straight  
hee tooke himselfe to that study whereby hee  
might be most seruiceable to Gods Church,

\*\*\*

and

## To the Reader.

and some triall first had of his gifts, as it were  
aduowed himselfe a man to the Lord, to serue  
in his tabernacle: Not long after, that betimes  
he might begin to be profitable, and be profitable  
long; God touching his heart, he tooke on  
him the Ministerie and so mercifully God  
dealt with him, that with all he placed him  
in one certaine charge not farre from his Col-  
ledge; that he might haue where to sowe, be  
still at hand to sow, and knowe both what, and  
how to sow, and to his comfort see the growing  
up, and fruite of it. Now hauing there paine-  
fully laboured by the space almost of two yeres,  
and seene the effect of that promise, With what  
4. Mark. 24. measure ye mete, shall bee measured to you a-  
gaine, and vnto them that shall haue more be  
giuen, that though he cast in with full hand,  
and euer a Zealous heart to doo good, in a con-  
tinued course; yet God so blessed, that the har-  
uest ouerabounded his labour, and exceeded  
his hope; and that little Towne was a candle  
light, set on a candlestick, and a Tower upon  
the toppe of a hill. When God to his comfort  
had thus encouraged him in his Lawe, hee by  
great meanes calleth him from this little town  
(where he had no pastorall charge) to a grea-  
ter charge, and in respect of the charge, and  
dignitie



## To the Reader.

dignitie of the place whether he was called, it was as it were from Tecon to Bethel, from preaching in some uplandish, and Countrey Towne in the wilderness of Iudea, to Herods Court, or as indeede in many respectes, it well may be said, by a Sergius Paulus unto his house. When hee had there continued now a whole yeare and more, to the good reformation, and great benefit of that most honorable familie; it pleased God that his Sergius Paulus leauing as it were Nazareth, went and dwelt for a time in Capernaum, which is neare the sea, in the borders of Zabulon, and Nephtalim, beyond Iordan, in Galilie of the Gentiles, out of the borders of Palestina. I hope I may without offence allude unto that place, in all points it so fitly answereth: where a while abiding, by his meanes, God wrought, that the people which before in comparison sat in darkness sawe great light, and to them which sat in the region and shadowe of death, light was risen up. Of this place, and this people, he hauing yet further compassion, they being as sheep without a shepheard, wandring in the Mountaines, and the haruest there great, and the labourers few; the Lord mooued his heart, to remaine there, and wrought this, in the heart of

Math. 4. 13.

4.

## To the Reader.

his most honorable Lord; himselfe to forgo him;  
and leaue him there, for the further increase of  
God his Church, and for the tender loue hee  
bare, and good he would to this people; where  
what paines hath been taken, and good hath  
been done, it is by more witnessed than I need  
make relation: & this worke, and some others  
of this authors, since that time come forth, giue  
open testimony, though I hold my tongue: I  
would not haue said thus much of the man, if  
the places themselves, of which I haue spoken  
were not ready to say and set downe more  
than I haue said; and this haue I said that  
God in him may be glorified, they among who  
beliue for him thankful: & to admonish him  
what proceedings these beginnings require.  
The worke it selfe might many waies beside be  
commended, the matter, and principall ground  
of it is the law of God, brought from the high-  
est heauen, given by God himselfe to his seruant  
Moses, with thunders and lightnings, & the  
sound of the trumpe exceeding loude, on mount  
Sinay, the mountaine all on smoake; the Lord  
descending vpo it in fire, &c. and all the mount  
trembling exceedingly, giuen to all the Israel  
of God, appertaining to all men, conteining in-  
finite blessings for the hearers, and doers of it

19. Exo. 16.

&c. 18. &c.

## To the Reader.

and innumerable and intollerable curses, and plagues, for the breake thereof, either by negligence or contempt. This principall, not laide uppon with any borrowed colours to hide the ground: but the workmanship and ingrauing of it, is out of the matter it selfe, so that still the ground, and marble thereof may appeare, and dealt withall in this manner fitly answering to the subiect matter, deliuered as it were in thūder, with a spirite as hot as fire, Zealous with iudgement, setting an edge by receiued strength euen vpon this rasier. The place also, and persons, where, and for whom, this worke was both made, and uttered, may adde much grace, and strength vnto it. In a most honorable familie, and for it, and with good liking, and profite there: and commonly men like that the better, which liketh them well, and that which profiteth such profiteth many. If it were the mountaines, it will water the vallies: and if it bee sweet oyntment for the head, it cannot be but acceptable to the rest of the parts, and to the borders of the garment. The dewe from Hermon, and the Mountaines of Sion, trickleth downe sweetly vpon the vallies about. And if this make it profitable to others, because deliuered here, then must it bee most profitable to



## To the Reader.

this familie it selfe, for which it was made, and first for it alone, and now is by me especially to it commended. It is fruit of your owne ground, the voyce of your owne shepheard, the sound of your proper trumpet, and therefore you must both know it, and like it the better, and therefore be warned the sooner. It is a lesson, which alreadie you haue learned, and therefore in it may and must be more readie than others. It is not now first commended to you, but againe recommended to your eyes, which heretofore hath been sent by your eares, to your mindes and to your hearts, by a great vehemenie, and Zeale of spirit, wherewith this author aboundeth. Which although so much, and with such life, and moouing, will not now altogether appeare in this writing, as when it was with the liuely voyce, and earnest spirite deliuered, because that God promisetb to that, the more especiall blessing, yet shall you easilie see, that it is a work coming out of the same shop; a stream flowing from the same fountaine; a print stamped with the same seals; and sparcles flying out of the same flame. Which the more they shal inflame you, which ought most to inflame you, you hauing bin alreadie with them set on fire, the more they shall heate others, and by your example

To the Reader.

example be profitable to all, which is that the  
author wisheth, and I his welwiller heartilie  
pray for, to him who is the able worker of  
it : to whose especiall grace (good  
Reader) in reading this work,  
to direct thee, I com-  
mend thee.

Thine in the Lord Iesu,

*Abraham Conham.*





I  
Certaine profitable Questions and  
*Answers upon the*  
Commandements.

*The first Question.*



Ath there euer been in  
the world amongst me  
some Religion?

Ans. Yea, for to make  
all men inexcusable, the  
Lord hath ingrafted in  
the mind of euerie one a  
secret sure perswasion, that there is a God:  
who as he made man, so is he of man to bee  
serued and obeyed. By which secret perswa-  
sion it came to passe, that there was neuer  
from the beginning of the world any Re-  
gion, Towne, or House, wherein was not  
some Religion.

*Que.* Then is not Religion a policie of  
man to keepe people in obedience?

Ans. No, it were horrible to thinke so, for

## 2 Questions and Answers

it is plaine that religion is of nature and by nature, though true religion be not.

*Que.* How prooue you that?

*Ans.* First, verie reason teacheth it. For what policie could euer haue made man the Lord of all creatures, fall downe and worship the vilest creatures, vlesse there had been something before in his nature to leade him to it? Secondlie, it is plainlie pꝛooued in the example of Pilate, who as soone as hee heard that Christ was God, euen by verie nature feared and stood in awe of him. And by the example of Gamaliel, with diuers others.

John 19.8.

Acts 5.39.

*Que.* Seeing then that there hath been euer in the world some religiō, because it is naturall, whether is there but one or many?

*Ans.* There can be but one true religion, but of false there haue been and are diuers, and euer will be, till Christ come againe vnto iudgement.

*Que.* What false religion can you name?

*Ans.* There hath been and is false religion in the Church, and out of the Church. In the Church, Poperie. Out of the Church the religion of the Iewes, of the Gentiles, and of the Turkes.

Hist. Magdeburg.

*Que.*

vpon the Commandements. 3

*Que.* What is the Religion of the Jewes?

*Ans.* They obstinatelie denying that Christ is yet come, worship God still with sacrifices, burnt offerings, and other ceremonies of Moses law.

*Que.* What the Gentiles?

*Ans.* Their Religion is a confused worshipping of all things: for so wee reade in the 14. of the Actes of the Apostles, in the 17. and in the 19. And the Poet saith of them thus:

*Quicquid humus, pelagus, cælum miserabile  
gignit,  
Id dixere deos, colles, freta, flumina, flam-  
mas.*

That is.

What so the earth, the sea, the heauen doth wonderfull beget.

As hils, seas, foulds, and flames of fire  
for Gods that they haue set.

*Que.* What the Turkes?

*Ans.* Their religion is a masse of all heresies, denying Christ to be God, and vaine-ly worshipping with mans deuises.

*Que.* What is true Religion?

*Ans.* True Religion is the true wor-  
shipping



4 Questions and Answers  
Shipping of GOD, and the keeping of his  
commandements.

*Que.* Whence is it to be learned?

*Ans.* Onelie out of the witten word of  
God, and not out of mans head or wittings.

*Que.* How is that prooued?

*Ans.* Both by Scripture and reason suf-  
ficient.

*Que.* What Scripture?

*Ans.* Esay. 29. 13. verse, God threatneth  
to plague them, because their feare or reli-  
gion towards him was taught by the pre-  
cept of men. Michah the 4. 2. He shall teach  
vs, and wee will walke in his paths. Daniel  
the 9. 10. Daniel confesseth that because the  
people obeyed not Gods voyce, therefore all  
their worship was sinne.

*Que.* What reason?

- Ans.* By manie might it be pꝛoued, but
1. these may suffice. First, whatsoeuer pleaseth  
God must be according to his will: but his  
will is onlie knowne in his word, and there-  
fore if our Religion please God, it must bee  
according to his word.
  2. Secondly, if what-  
soeuer be not of faith, is sinne, and faith one-  
lie is out of the word: then what Religion
  3. soeuer is not out of the word, is sin. Third-  
lie,

vpon the Commandements. 5

lie, the practise of Gods Church hath euer been both to refozme religion, and to confute heresies out of the word, and by the word: and therefore the same must euer bee the ground of our Religion.

*Que.* How is it to bee learned out of the word?

*Ans.* By hearing it preached, by reading it our selues, by praier, by conference one with another, by temptations, and by this exercise of Catechising.

Foz the other, they are vsuall meanes indeede, but this manner of Catechising it is a newe deuise not knowne to our olde Fathers.

No, it is no newe deuise, but an olde custome and auncient, begun as soone as euer GOD had a Church, and continued euer since.

*Que.* How may that be prooued?

*Ans.* First, in the fourth of Genesis it appeareth, that euen Adam the first man v-

Genes. 4.

sed it to his sonnes, teaching them to worship God with Sacrifices, or els they could neuer haue done it. Againe, wee see Abraham vled it to his household, and God commended him foz it. Foz if he had not by this

Genes. 18

## 6 Questions and Answers

exercise well instructed his seruants befoze, would they euer haue suffered him to cut away their foze kinnes? In manie places also beside did God flatlie commaund all parents to vse it to their children. In the 6. to the Hebrues mention is made of the parts of the Catechisme then vsed, the auncient Fathers haue carefullie trauailed in this exercise, and all well ordered Churches haue euer had their Catechismes, which wee also haue and reade, therefore no new deuise.

*Que.* What bee the partes of the Catechisme?

*Ans.* The parts of the Catechisme are these two generallie, doctrine and discipline, and vnder doctrine these foure contained.

{ The law of God, a summe whereof is in the tenne Commaundements.

to wit, { Faith, a summe whereof is in the 12. Articles.

{ Prayer, a forme whereof is the Lords Prayer.

{ The Sacraments.

Of these partes in order afterwarde: Now to some questions in your booke, And first.

*Que.*



vpon the Commandements.

7

*Que.* What is the chiefest thing which euerie one ought to be most carefull of, so long as they liue?

*Ans.* Euerie one ought to be most careful of these two points, first and chieflie how to be saued in the day of iudgement, before Gods iudgement seate, and so to come to life euerlasting. Secondly, how to liue according to Gods holie will during our life, in which two poynts whollie standeth the glorie of God, so much as of man ought to be sought for.

*Que.* How may the first be prooued?

*Ans.* The great vanitie of all earthlie things, which men so hunt after, doth shew, that our care should not bee so much of these matters, as it is, but rather how to haue our soules saued, when all these shall haue their end. For consider euen the chiefest desires of men seuerally, and see how in the attaining of the same there is no staid comfort, and yet often doe men faile after much indeuour, and not attaine to them.

The first reason drawn of the vanitie of things.

*Que.* What chiefe desires of men can you name vnto me?

*Ans.* Mirth and ioy, a light and a cheerefull heart is greatlie wished, and sought for

Mirth and ioy.

## 8 Questions and Answers

of all men, by Musicke, by iesters, by sports,  
and plaiers, by much cost and many meanes  
as they can, and are able: neither is this sim-  
plicity to bee condemned in all: yet heare what  
sentence the spirit of God hath giuen of it,  
by the mouth of his seruant, who tried the  
same, and let his experience bee our know-  
ledge. I said to my heart, saith he, go to now,  
I will prooue thee with ioy, therefore take  
thou pleasure in pleasant things, and behold  
this also is vanitie: I said of laughter thou  
art mad, and of ioy, what is this, that thou  
doest? And in another place, Better it is to  
goe into the house of mourning, than of fea-  
sting, because this is the end of all men, and  
the liuing shall lay it to his heart. Anger is  
better than laughter, for by a sad looke the  
heart is made better. The heart of the wise  
is in the house of mourning; but the heart  
of fooles is in the house of mirth.

*Mille parit luctus mortalibus una voluptas.*

For euerie ioy that man doth here possesse,  
A thousand woes his mind do daylie presse.

Secondly, to rake vp riches also in this  
world, and to possesse great wealth, it is a  
thing endenoured almost of all. Happie is he  
and wise accounted, who can fastest attaine  
unto

Ecclesi. 2.1.

7.4.

ches.

vpon the Commandements. 9

vnto it, yet heare & note the speech of Iames amongst numbers moe to the same end. Goe to now, saith he, ye rich men, weepe and howle for your miseries that shall come vpon you, your riches are corrupt, and your garments motheaten, your gold and siluer is cancred, and the rust of them shall witnes against you, and shall eat your flesh as it were fire. To build and inhabite great and goodlie houses how manie bewitched with vanitie, delight in it, and with much care and cost applie themselves vnto it: Yet see they, or may see the speech of Salomon vpon experience, saying, I haue made my great workes, I haue built me houses, I haue planted me vineyards, I haue made me gardens and orchards, and planted in them trees of all fruit, and so forth. Yea euen whatsoeuer mine eyes desired, I withheld it not from them, neither withdrew I my heart from a-  
nie ioy, then I looked on all my works that my hands had wrought, and on the trauell that I had laboured to doo, and behold all is vanitie, and vexation of the spirit, and there is no profite vnder the Sunne. When it shall be said to them as it was to that pur-  
posing builder in the Gospell. Thou foole

Iames. 5. 1.

Buildings.

Ecclesi. 2. 4.

Luk. 12. 2.

this



## 10 Questions and Answers

this night shall they take away thy Soule, then may it also followe, and fitly be demanded, whose shall these stately houses be: thus either may they knowe the vanitie of their dealing, but yet wil not, or else doe they know it, but regarde it not.

**Apparell.**

Apparell againe is another of the raging desires of many. Euen a world it is to see how all, as dead, doe cast no sinne in it, but spend and spare not what possiblief may bee gotten to bestowe on it, yet what beginning had it? Was it not then inuented, when man had sinned, grieuousslie offended his God, and cast himselfe away both body and soule? Seeing then in our integritie it was not vsed, but after sinne, bestowed on man to hide his shame withall, what may it euer beate into vs, but our rebellion against the Lord, our sinne and cursed disobedience? How should the sight of it and vse of it humble vs, and not puffe vs vp, seeing it plainely telleth vs, wee are not as wee were when no apparell was woꝛne, and yet no shame thereby? Were it not monstrous pride, if a redeemed prisoner conditionally, that hee should euer weare an halter, shoulde waxe proude of his halter?

**Hang**

Man's apparell is the badge of a sinner, pea of a condemned and cursed sinner, and therefore the pride of it and delight in it, no doubt verie monstrous before the Lord, and hatefull. If euerie silken sute and gorgeous gowne in England, shrowded vnder it a saued Soule, and a sanctified bodie in the sight of God, O happie then England of all the Nations vnder Heauen. But if vnder such guarded garments, may, and doth lodge a body and soule abhorred of the Lord, that in the day of wrath shall finde no fauour: then is it not apparell, that ought to be sought after, but in the day of iudgement how wee may bee saued. What should I say of fauour & credit with great estates in the World, of countenance and authoritie? O how doo men desire it, and seeke it, serue and serue for it, their care both day and night is how to attaine the fastest to it, and yet what moze tickle than the state hereof, if G D D gaue vs hearts to marke it? For how soone faded the credite of Dauid with his wauering Master Saul? How suddainelie and quickelie chaunged the liking of that King into cruell hatred of a faithfull Seruant and Sonne in Lawe?

Haman

Credit and fauour with the world.

1. Kings 18.

Hester. 7.

Gencl. 39.

Haman as it were to day, set at the Kings table, where none but the King and Quene were, the next day quite out of fauour, and hanged vp full high. What credite had Ioseph with his master, when he committed all things to him that euer he had, sauing his wife, to bee at his direction? Yet euen in a moment without cause falselie slandered, all credite lost, and he clapt close vp in prison. Many such examples hath the word, and all histories, and therefore truelie saide hee it, whosoever said it, as the Counter, so is the Courtier, for that standeth euen now for a thousand pounds, and by and by through a little remoue, but for a halfe penie, and so he, to day in all glorie, to morrowe in little or none. Yet not more the Courtier, than euen euerie man in his place and seruice, to day trusted, to morrowe suspected, to day loued, to morrowe misliked; to day with desire entertained and made of, to morrowe as needles cast off and contemned. Fickle therefore is the worldlie fauour, and greater good there is for men to seeke after.

Mariages.

Great matches in marriage for their children, another of the daylie desires of worldlie men. This they seeke, this they couet,  
this



this day and night they beate their heads about. Yet daylie examples be before their faces of sorowe and torment not to be expressed, growing to parents by such proude and grædie attempts, beside the continuall grief, that soone or daughter so bestowed, often riseth and goeth to bed withail. Therefore I say, to goe no further, since these vsuall desires of men in this world are often not attained vnto to their liking, though greatlie laboured for, and yet if they be attained euen in great measure, haue no certaine or sure comfort in them, but all the pleasure in them, and by them quicklie fadeth away, stronglie it proueth, that our chiefe care should not be of these things, but rather what our case shal be in another world, when all these things shall haue their end, which is the matter I haue rehearsed them for. Another prooue of the same may this bee, the reuealed will of God the Lord testifieth, he would haue all men saued, and come to the knowledge of his trueth, he would not the death of a sinner &c. therefore vnlesse wee also set our care to the same end, namelie how we may be saued in the day of iudgement, wee oppose our selues not onlie against our owne good, but

The second reason to prooue that our chiefe care should bee how to be saued.

euen

# 14. Questions and answers

even against the Lords will we strive with our God, and wee shall surely reape the reward of such, as rob him of his creatures.

**The third.**

Thirdly, the horrour of hell, and condemnation, prove, that our care to be saved should be great. For what meane those fearefull names of hell, of prison, chaines of darknesse, the lake burning with fire and brimstone, the depth, pitch and brimstone, weeping and gnashing of teeth, the worme that neuer dyeth, the fire that neuer goeth out, with a number such like, I say what meane they, or why hath the spirite of God set them downe, but to strike a terroꝝ into vs of damnation, and consequently thereupon a true care to be saved?

**The fourth**

Fourthly, the unspeakeable ioyes of Heauen, that vnmeasurable and endlesse comfort, that there shall be had, with all the children of GOD, Patriarches, Prophetes, Apostles, Martyrs, yea with the Lord himselfe, and all his Angels, with Christ our Saviour and Lambe slaine for vs, who shall wipe all teares from our eyes, dooth crie vpon vs with striking sounde, now while wee haue time, to vse our time to see mercie, and seeke mercie, to imbrace

vpon the Commandements. 15

ic, and take it offered to such good vnto vs,  
and neuer in securitie, passing our oportuni-  
tie, to be causes that then we shall heare these  
words, Depart ye wicked into endlesse woe.

What an honoz would I thinke it, if the  
Prince passing by among the great multi-  
tude, should spie me out, call mee to him, im-  
brace me, speake kindly to me, take me with  
him, place mee by him, and so forth? How  
would my heart daunce hereat, and all men  
talke of my good hap? Now is the passing of  
a mortall Prince on earth like the conning  
of Iesus Christ in the cloudes?

Is the honour they can giue, comparable  
to that the Lord of Lords shall giue to his  
elect? O my heart feeleth what my pen can-  
not write, there is no comparison betwixt  
the persons, the places, the preferments, and  
therefore if the one so ioy mee, that for it I  
would take any paines, this dead is my  
heart within me, if to obtaine the other it bee  
not carefull.

Lastly, the examples of care continuall  
and great euer in Gods Childzen how they  
might serue him, and please him, that hereaf-  
ter they might sit with him, and neuer part  
from him, ought mightelie to perswade  
vs

The fifth.



vs to bee like vnto them in this indeuour, their labours, their watchings, their sufferings, all shot but at this end, the glorie of the Lord, and their owne saluation, and how great were they? What speeches of desire, euen aboue all treasure, to bee saued in the great day, haue they vttered? And shall we not followe them? God forbid. Thus therefore proued vnto vs is the first point of a Christian man and womans care, namelie that it ought to be this, how they should bee saued in the day of iudgement, and so come to life euerlasting.

*Que.* How is the second point proued vnto vs, namelie that in the meane time, so long as we liue in this word, we ought to be carefull to liue according to Gods holie will?

*Ans.* Surelie it is proued verie strongly vnto vs both by our election, creation, redemption, iustification and vocation, if wee will marke them. For why hath the Lord elected vs to eternall ioye in Christ Iesus? That we might conclude libertie thereon to sinne at our pleasure, as many wicked spirits reason? No, no. But let the Apostle be iudge and tell vs why, who saith: He hath chosen

Our electio  
proueth it.

Ephes. 1. 4.

vpon the Commandements. **17**

vs in him before the foundation of the world, that we should be holie and without blame before him in loue. So saith he of

our creation also, that wee are the Lords workmanship created in Christ Iesus to good works, which GOD hath ordained

that we should walke in them. And of our redemption Luke plainlie speaketh, that we are deliuered out of the hands of our ene-

mies, that wee should serue him in holinesse and righteousness all the daies of our life.

Our iustification hath euer ioyned with it inseperable the grace of sanctification, and they cannot be parted. For, how shall wee,

saith the Apostle, that are dead to sinne liue yet therein? and so forth, as followeth in the

place. Lastlie, of our vocation the Apostle Peter saith thus: As he that hath called is

holie, so bee you holie in all manner of conuersation. So that we see thereby all these

meanes pressed vnto vs, that we ought as long as we liue to be carefull of this, that we

behaue our selues according to the will of the Lord, which is the second poynt whereof

your question ye demaunded some confirmation.

*Que.* But how can we know we are discharged

Our creation  
proueth it.  
Ephc. 2. 10.

Our redēp-  
tion proo-  
ueth it.  
Luk. 1.

Our iustifi-  
cation pro-  
ueth it.  
Rom. 6. 2.

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charged before Gods iudgement seate?

Ans. Your booke answereth you, that we can neuer knowe how we bee discharged before the iudgement seate of **G D D**, vntill such time as we knowe our owne miserable estates, by reason of the greatnesse of our sinne, and the horrible punishment, which wee deserue for the same. And the proofes your booke vseth are plaine to inferre this conclusion. For, doth man seeke to the Phisition that hath no neede of health, either to bee procured or preserved by his meanes? No, our owne experience doth approue the speech of Christ to bee true, when he saith,  
Math. 9. 12. The whole haue no neede of the Phisition,  
Matth. 11. but the sicke. For indede it is the diseased  
13. that take care to be helped. It is the trauailing and heauie laden soule that sigheth to be refreshed. It is the sinner that thinketh of all  
1. Timo. 1. sinners he is the chiefest, which longeth for  
15. pardon. And to end, as Christ came not to call the righteous, but the sinners to repentance: so assuredlie it is the sinner, I mean he that indede feeleth the waight of sinne, and knoweth his owne miserable estate by reason of it, and the punishment due vnto it. I say it is that man and that woman, that  
Searched



vpon the Commandements. 19  
seeketh what way to be discharged, and none  
else.

*Que.* And how do we know the great-  
nesse of our sinne, and the horrible punish-  
ment due to the same?

*Ans.* Wee knowe it saith the booke, by  
the lawe of **GOD** rightlie vnderstood, the  
summe whereof is contained in the ten com-  
mandements. For, by the law commeth the Rom. 3. 20.  
knowledge of sinne, saith Saint Paule, and  
reade the 7. Chapter from the 7. verse to the  
13. and marke it. Fitlie then followeth the  
first part of my diuision of the Catechisme  
befoze, to wit the lawe.

*Que.* What is the first commandement?

*Ans.* Thou shalt haue none other Gods  
but me.

*Que.* What is the meaning of this com-  
mandement?

*Ans.* The Lord straightlie chargeth vs The booke.  
in this Commandement, that we worshippe  
**GOD** alone. Which worship standeth in 4.  
points. First, that wee loue God aboue all.  
Secondlie, that we feare **GOD** aboue all.  
Thiordlie, that we make our praiers to none  
but to God. Fourthlie, y wee acknowledge  
God alone to bee the guider & governour of  
all

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all things, of whom we receiue all the benefites that we haue, and therefore that we trust and stay vpon him alone.

*Que.* Can we do any of these things vnlesse we know God?

*Ans.* No, it is impossible, for all these dueties spring of the knowledge of GOD, and the more we knowe him, the more we loue him, the more we feare him, and euerie way serue him.

*Que.* And what is the first point of the knowledge of God?

*Ans.* To know that there is a God, without which knowledge saith the Apostle, no man can come vnto God.

*Que.* What waies haue we to know that there is a God by?

*Ans.* First, we knowe by the creatures that there is a God. For, the heauens declare the glorie of God, and the firmament sheweth his handie worke, saith the Prophet. To whom agreeth the Apostle also saying that, That which is to be knowne of God, is manifest in them. For the inuisible things of him, as his eternall power, and Godhead, are seene by the creation of the world, &c. As by the greatnes of the world  
and

Heb. 11.6.

Psal. 19.

Rom. 1.19.

and of manie particular creatures in it, as also by his making all things of nothing, we see his great power, by the varietie and notable order of the creatures, we see his wisdom, and by the vse that we haue of them, we see his goodnes, &c.

*Que.* How else knowe we that there is a God?

*Ans.* By his word witten, as our fathers in old time did know him, because they heard him speake to them. For by his word he is to vs, as by his audible voyce he was to them, vnlesse we be Infidels.

*Que.* Thirdlie how?

*Ans.* Thirdly, The spirit of God knoweth the things that are of God, and doth reueile them, saith the Apostle, amongst which this is one, that there is a God. Which the same spirit doth so ingraue in euerie one, that is elected, as he that feeleth not himselfe past doubting of it, is very iustly for to feare, he belongeth not yet vnto the Lord.

*Que.* Fourthly, how prooue you there is a God?

*Ans.* Euerie mans conscience accusing him, and fearing him, when he doth euill, ex-  
cusing him & comforting him when he doth



well, telleth him plainlie there is a **GOD**, which punisheth euill, and rewardeth good. And their reason pꝛeuaileth with the most desperate that euer was, oꝛ is, at some time oꝛ other, moze oꝛ lesse.

*Que.* How many Gods are there?

- Ans.* But one onelie God. And that to my heart I pꝛoue. First, by the Scriptures,
1. *Ephes. 4. 6.* There is one Lord, one faith, one Baptisme, one God and father of all. And in another place, *1. Tim. 2.* There is one God, and one mediatur betwixt God and man, euen the man Iesus
2. Christ. Secondlie, by all the pꝛaiers of the godlie in the Church, which are directed but to one onelie God, and therefore wee knowe
3. there are no moe. Thirddie, by this commandement, where he saith not, Thou shalt haue none other Gods but vs, but in the singular
4. number, none but me. Fourthlie, by the consent of Gods Church, which hath euer from time to time condemned them as heretikes,
5. which said there were any mo. And lastly, by reason: for God is infinite, & there can be but one infinite. Therefore but one God, &c.

*Que.* How many persons are there?

*Ans.* Three persons. As first I learne by the thirde of Matthewe, where the father speaketh

speakeſh from heauen, and ſaith, This is my Matth. 3.  
beloued Sonne, heare him. The Sonne is  
baptiſed, and the holie Ghoſt like a Doue  
deſcédeth. Secondly, by the word of Chriſt,  
Go and teach all nations, baptiſing them in  
the name of the Father, of the Sonne, and of  
the holie Ghoſt. If there had been any moze  
perſons, Chriſt would haue named them and  
haue commaunded the ſame to bee done in  
their names alſo. Or els there is inequalitie  
in the Godhead: therefore wee knowe there  
are but threé perſons and no moe.

*Que.* What is God?

*Anſ.* No man is able to define fullie  
what God is in his eſſence. But wee muſt  
content our ſelues to knowe him by his at-  
tributes, namelie, that he is ſtrong, mightie,  
merciful, wiſe, ſlow to anger, of great good-  
neſſe, and ſo forth, as he is deſcribed vnto vs  
by himſelfe in his word.

*Que.* What is now the firſt dуетie that  
ſpringeth of the knowledge of God?

*Anſ.* Of this knowledge of God ariſeth  
firſt a true loue of him befoze and aboue all  
things whatſoeuer. Which is when my  
hart euen effectually feeling how wonderful-  
ly he loued me firſt, in electing, creating, re-

deeming, and iustifying me in Christ Iesus, besides infinite benefites else bestowed in bodie and mind vpon me, doth euen burne in affection towards him againe, submitteth it selfe wholly to him, serueth him with cheerefulness, and maketh in trueth moze account of him and his will, than of al the world, yea than euen of mine owne saluation, if they could come in comparison together.

*Que.* How prooue you that I am thus bound to loue God?

*Ans.* It is proued by Christ our Saviours words, He that loueth father or mother, sister or brother, wife or child, or anie thing more than me, is not worthie of me, and by the practise of the blessed Apostle, who when he knewe Christ once, accounted those things which were vantage vnto him losse for Christ his sake, yea euen all things he esteemed losse for the excellent knowledge sake of Christ Iesus his Lord, and did iudge them to be nothing but dung that he might win Christ. And certaiulie, what hart of man or woman soeuer knoweth God indeed what he is in himselfe, and to all men, and particularly to it many thousand waies, as impossible it is, it should not loue God as  
gaine



vpon the Commandements. 25

gaine aboue all, and euen grone that it can  
loue him no more, as it is vnpossible fire  
should want heate, or water moysture.

*Que.* What braunches hath the loue of  
God springing out of it?

*Ans.* Whosoeuer loueth God, loueth  
also his word, the ministers of the word, the  
more, and all that feare God, for these with  
such like are the braunches of the loue of  
God, which if they bee not in man and wo-  
man, certainly neither is the other in them  
it selfe. And as these all are commanded, so  
are the contraries forbidden and condemned  
by this Lawe. What the contraries are, be-  
side that by these they may bee knowne, they  
are expressed more fully in the examination  
of conscience touching the same annexed at  
the end of this Commandement.

*Psal.* 119.7.

103.

*Luke.* 10.

*1. Thess.* 5.

*1. Ioh.* 3. 17

*Psal.* 15. 1.

*Que.* What is the second duetic that  
followeth of the knowledge of God?

*Ans.* To feare him aboue all.

*Que.* What feare is meant here?

*Ans.* Indeede in the Scripture the feare  
of God dooth vsually signifie all Religion,  
but here it signifieth onely a part of the wor-  
ship we owe vnto God.

*Que.* And what is it?

Answer

**Ans.** This feare is a reuerent awe of God, whereby wee are loath to offend him, both because we loue him, and because he is able to punish vs.

**Que.** This seemeth to import some difference of feare?

**Ans.** Verie true it is. For there are two kinds of feare of God, one a seruile feare, dreading punishment: another ioyned with loue of God, called a sonnelike feare, and this is meant here.

**Que.** How may wee knowe whether this true feare of God be in vs or no?

**Ans.** Truely as wee knowe there is fire by the smoake, and that a man liueth by his breathing, so we may knowe by the effects that the feare of God dooth bring forth in them in whom it is, whether it be in vs or no?

**Que.** Why? what be the effects?

**Ans.** As the banke dooth keepe the water from ouerflowing, so dooth the feare of God in man or woman keepe our sinne that it spread not as otherwise it would. Wee see it in practise proued before our eyes. For

**Exod. 1. 17.** When Pharaoh King of Egypt, commaunded them to killeuerie male Childe that was bozne of the Israelites women, what kept out

out this cruell murther both from hand and heart, but this banke, the feare and awe of God, moze than man, for so saith the text, the Midwives feared God, and therefore did not as the King commaunded them. The like Iob. 31. 32.  
 may we see in Iob, who saith Gods punishment was fearefull to him, therefore hee oppressed not the fatherlesse. In Ioseph also Gen. 39.  
 verie notablie, whose heart nor bodie filthie adulterie with his Mistres could staine, because this banke of the feare of God was so strong and good in him. Lastly, the Scripture pꝛooueth it plainely to vs, when in severall places it ioyneeth to the feare of God a departing from euill as an inseparable effect thereof. For most assuredly it is so. If wee Iob. 28.  
 nothing depart from our olde sinnes, and yet say, wee feare God, wee lie, and there is no trueth in vs.

*Que.* If then in this view of the effects of it, we finde that either it is not in vs, yet at all, or at the most but verie little, how may we obtaine it, or increase it?

*Ans.* First, a very good way to breed or How the  
 increa. this reuerent awe and feare of God feare of  
 in our selues, is an often and earnest medita- God is got-  
 tion of Gods power, how he is able to deale ten.  
 with



Matth. 10.  
16.

with vs, to punish vs and plague vs, if we do not feare him, and this we learne by these words of Christ: Feare not them that can kill the bodie, and then can doo no more: but feare him that can cast bodie and soule into eternall fire. For they sound vnto mee as if Christ had saide thus, marke how farre Gods power exceedeth mans power, and how much moze fearefully hee is able to punish you than man can, and let this great power of the Lord ouer bodie and soule to cast them both into hell for euer, make you feare the same God aboue all, and stand in awe of his Maiestie. And assuredly if we had grace to thinke of his power indeede effectuallie, it would maruelously profit our soules to this end. Secondly, another good way and meanes is, a due meditation of the great mercies of GOD proued by the Psalme, With thee there is mercie, therefore shalt thou bee feared. And lastlie by diligent learning the word of God preached or read vnto vs. For so we reade in the Lawe, Gather the people together, men, women and children, and the stranger that is within thy gates, that they may heare and learne to feare the Lord. See how hee saith, by  
hearing

Psal. 130.

vpon the Commandements. 29

hearing men learne this feare of God, and  
p[re]s[er]ue it or increase it.

*Que.* When is the feare of God to bee  
learned?

*Ans.* At all times, but especially when o-  
pportunitye either of teaching or learning  
p[ro]oeth serue vs. For that wee ought to take  
p[ro]pportunitye of teaching, our Sauour Christ  
himselfe affirmeth, saying, Yet a little, and  
the light is with you, walke while you haue  
the light. And that wee should then learne  
when wee our selues are able and apt to  
learne, the wise man sheweth in these words,  
Remember thy Creator in the daies of thy Eccles. 12.1.  
youth, before the euill daies come and thy  
creases approach, wherein thou shalt say, I  
haue no pleasure in them. Also the often and  
p[ro]daine losse of hearing and seeing by sundry  
occasions p[ro]oeth vehemently admonish vs to  
take time while time is, and learne to feare  
God while we may. For to day we can read  
peraduenture our selues, and if not, yet at  
least heare others, but to morow who is  
sure hee shall eyther haue eyes to see to  
reade himselfe, or sense of hearing to heare  
others: Therefore againe take time when  
we may.

*Question*

30 Questions and answers

*Que.* What is contrarie to the feare of God?

*Ans.* Too much to stand in feare of men and their threats, so that by them wee are driuen to any unlawfull things. Too much to feare God, himselfe and his iudgements, as desperat men doo, which nourish no hope of his mercie and goodnesse. Thirdly, securitie and too little feare of God, with many such moe. All these are contrarie to that true feare of God, which we speake of, and are as well forbidden here as the other is commanded.

*Que.* What is the third ductie of this Commandement?

*Ans.* Thirdly, we are here commanded to make our prayers to none but to God.

*Que.* How may it be proued that onely God of true Christians is to bee praied vnto, since other doctrine is deliuered by the Church of Rome?

*Ans.* First it is proued by the words of the Apostle Paul, How shall they call vpon him in whome they haue not beleued: although he should say, Belief must needs eue goe before prayer, whereupon then thus we may reason. We must onely pray to him whom



vpōn the Commandements. 31

whome wee must beleue, but wee may and ought beleue onely in God the Father, God the Sonne, and God the holie Ghost, therefore onely to these three persons one onely God must our prayers be directed.

The first proposition wee see proued by Paul, the second by the articles of our faith, and al the scripture, the conclusion followeth vpon them both. Secondly, it is proued by Christ himselfe, who teaching his Apostles to pray, and in them all other men, biddeth them neither call vpon Angell nor Saint, nor vpon his mother Marie. But when you pray saith hee, say Our Father which art in Heauen. That is, what forme of words so euer you vse, euer direct your prayers vnto God and to him onely. And Father in this place signifieth any of the three persons, and is not to bee restrained onely to the first person.

Thirdly, wee haue no commaundement to pray to any but to God onely, wee haue no promise to bee heard if wee doo, no example in Scriptures of any godly Man or Woman that hath done it euer at any time, nor vpon any occasion, wee haue no punishment threatned, if we doo it not: but to pray

Psal. 50.

to God we are commanded, wee are promised to be helped, wee haue examples, and we are threated if wee doo it not. Therefore whether of these two is to bee done, wee seeeth not:

*Que.* What is the fourth dutie of this Commandement?

*Ans.* Fourthlie, wee are bound by this Lawe to acknowledge God alone to bee the guider and gouernour of al things, of whom wee receiue all the benefits that wee haue and therefore that wee trust and stay vpon him alone.

*Que.* Here are three seuerall things affirmed verie worthie to bee seuerallie considered, and therefore first I pray you, how is it proued that God guideth and gouerneth all things?

*Ans.* Besides a number of other places which might be alleadged to proue it with all, a very good testimonie is that in the **Psalm.** 135.6. **Psalme:** Whatsoeuer pleased the Lord, that did he in Heauen and Earth, in the Sea, and in all the depth. Where marke wel the space of the Lords dominion, in Heauen he ruleth, in earth he ruleth, in the sea he ruleth, and in all these whatsoeuer it pleaseth him, that

vpon the Commandements. 33

dooth he at all times and seasons. The like  
speech againe hath the same Prophet in an-  
other place, But our GOD is in Heauen Psal. 115. 3.  
(saith hee) and dooth whatsoeuer hee will,  
The eyes of all things waite vpon him, and Psalm. 145.  
hee giueth them meate in due season. So 15.  
then nothing without him is done at any  
time, but his power almightie guideth and  
gouerneth all things.

*Que.* How is it proued that all good  
commeth to vs from this directing proui-  
dence of the Lord.

*Ans.* The holy Ghost in plaine words James 1. 17.  
affirmeth it by his Apostle James, Euerie  
good giuing and euerie perfect gift is from  
aboue, and commeth down from the father  
of light.

*Que.* This doctrine is plaine. And yet  
notwithstanding euer it hath had, and euen  
in these dayes hath some enemies. Such ob-  
iections as I haue heard at times, I wil pro-  
pound vnto you, and I pray you answere  
them. The first is this, if God rule all things  
by his prouidence and direction, then must  
hee needs be author of sinne also, in that hee  
hindreth it not but suffereth it to be done.

*Ans.* I answere to this your first doubt  
thus :



thus : that the argument is not good, neither followeth, that because all things are done by his providence, therefore hee should bee authoꝝ of euill. For one may bee authoꝝ of an action, and yet not of the euill in the action : as in this similitude wee see : If a man cut with an euill knife, hee is the cause of cutting, but not of euill cutting oꝝ hackling of the knife, but the badnesse of the knife is the cause of that. Againe, if a man strike the strings of an instrument that is out of tune, he is the cause that the strings sounde, but that they sounde iarringlie and out of tune, that is in themselves, and the man that striketh is not to bee blamed for it. Therefore seeing one may bee the cause of an action, and yet not of the euill in the action, you see it dooth not followe, that if God bee the cause of the action, by and by the euill in the thing must needs also proceede of him. May contrarie this doctrine is a sealed trueth, That no euill cometh of **G D D** in any worke, but though in euerie thing that is done, the Lord bee some worke, yet as hee dooth it, is it euer good. Marke but an example oꝝ two. Iob his great aduersitie proceeded of God, and by  
**God**

upon the Commandements. 35

God in some respect, it proceedeth of Satan also, and of the Chaldeans that robbed him. Yet see, that which Satan did maliciously, and the Chaldeans couetously, that did the Lord well and to good purpose, to the glorie of his name, to the instruction and comfort of vs all, and to Iobs great benefit also. Iosephs affliction againe, it came by God, by his brethren, by his light Distresse, and ouer credulous Master, but yet so much as GOD did, was well done, to the great benefit of his Father and friends after, and what the other did, was euill, and wrongfully done to Ioseph. The like againe may bee saide touching the death of Christ. Had not God his worke in it, when his determinate counsell appointed it, and deliuered him by ? Had not Iudas his work in betraying him ? Had not the Iewes their worke whose wicked hands crucified and slewe him ? Yet that which they did most horrible, the Lord himselfe did in vnspeakeable mercie to all our endlessse comfortes. Therefore whatsoeuer proceedeth of GOD, as it commeth from him, it is most good, although the same thing as it commeth of man and of man, bee wicked and euill, and no au-

Gen. 38.

Acts. 2. 23.

thoꝛ of euill is he, though guider and gouernour of all things.

*Que.* My second doubt then is this, if God gouerne all things by his prouidence, then looke how hee list to haue things, and so shall they bee, men cannot change his will, and therefore it skilleth not what wee doe.

*Ans.* Surely the conclusion is verie wicked, and no way followeth vpon Gods prouidence. For albeit he direct all things, yet wee must euer vse the meanes that GOD hath appointed notwithstanding, for so wee see Gods Children euer did and tempted not the Lord by any such wicked speech as this. Rebecca had heard Gods owne mouth speake it, that hee would of her two sonnes Esau and Iacob make two nations, and the elder should serue the younger, where by shee well knew Esau could not kill Iacob, whatsoeuer hee threatned: yee did shee not presume careleslie thereon, and saide to her selfe it skilled not what shee did, but shee vsed the ordinarie meanes to saue Iacobs life, and sent him out of the Countrie for a time. Numbers of these examples are in the Scripture. Let this one moe of Christ him-  
selfe

Gen. 27.



selfe suffice, who prayed to his father to glorifie him, and yet was hee most sure of it before, all to teach vs to vse ordinarie meanes. Therefore Gods prouidence neuer ought to preiudice such meanes as he hath appointed to obtaine any thing by, neither in deed doth in the godlie.

*Que.* My third obiection is this, If God ruled al by his prouidence, then should there bee no misorder at all in the world as there is?

*Ans.* No more there is in deed and truth. I meane in respect of God.

*Que.* No? is not this euill in the world, and in regarde of God wrong, that euill men should thriue and florish as they doo, and the godlie not?

*Ans.* No indeed. For good Men and Women are afflicted in this world for their god, namely that they may not bee condemned with the world. And euill men receiue Gods blessings to make them without all excuse, and to increase their damnation if they serue not God.

*Que.* Why, but did not Iosephs brethren kill, and they that killed Christ?

*Ans.* Yea in deed they did horrible as I haue

haue saide betore, but yet God directed all to his glorie, to the benefit of his Church, and our euerlasting comfort by Christ, and therefore in Gods gouernement all was then well and euer is.

*Que.* What then is the conclusion?

*Ans.* The conclusion is this, as hath been saide, that in tructh there is no misorder in the world in respect of G D D. For all that euer hee dooth, or letteth be done is good and for good, but all misorder is in respect of man.

*Que.* What is the fruite and vse of this doctrine of Gods prouidence?

*Ans.* Very great. For it maketh vs in weale and woe giue glorie to G D D, who sends all. It maketh vs patient to beare things better, because the Lord dooth send them: it maketh vs hang still vpon him for comfort, who will not see vs want, and many good fruites it woꝝketh in vs, if thzoughly we be perswaded of it.

*Que.* Next now what manner of consequence is this in the book, that because God guideth all things, and of him we receiue all things, therefore wee should trust and stay vpon him alone?

Answer

vpōn the Commandements. 39

Ans. The consequence is verie good. If of the former settled in the heart once by faith, euer begetting the second in man or woman, and they cannot be parted. We see a plaine prooffe of it in Dauid, who being in deed perswaded that the Lord was his shepheard, by and by concludeth thereupon, therefore shall Psal. 23. I want nothing.

Que. But what if I a fraile Man or Woman doo yet finde my selfe weake in trusting to the Lorde, and in the Lorde, when trouble assaileth mee, how might I helpe this great infirmitie, and increase my trust in the Lords mercie?

Ans. First, whensoever wee are tempted to doubt of any thing, it is a speciall thing presently to consider the promises of God, touching that matter, and in them the generalitie and the certaintie. As for example, if this cogitation should arise in me, certaine lie if I doe not as the world dooth, I shall neuer carie credit in the World, nor come to any wealth and estate like others, by and by I should remember what is written touching this matter, namelie, Secke the king- Matth. 6. dome of God first and principallie aboue



1. Sam. 2.

all, and then shall all these things bee cast vnto you. And againe, Them that honour mee, them will I honour, with many such. Then hauing the promises, consider next the generalitie of them, and see if they bee limited either to poore or rich, or any, so that you may not boldelie lay as good holde of them as any, and well shall you see they are not. Thirddie, I must wey the certaintie of them, and the trueth of them. For is my **GOD** a lyer? Shall I mistrust his word, and thinke it shame to doubt an earthly friend? **GOD** forbid. And if he hath spoken it, that these worldly things shall bee cast vppon those that serue him so farre as is good for them, is not hee able to performe his promise, and to make his Word good, vnlesse I vse vngodlie and vnlawfull extraordinarie meanes? **GOD** forbid. Auunt then and auoide foule deuill may I say: For I beleue the promises of my God, so true, so generall, made to all men and women, olde and young, rich and poore, and so certaine as nothing can be more. I beleue them, I say I beleue them, and by his promises my trust increaseth. Thus may wee doe in all doubts else whatsoeuer.

For

vpōn the Commandements. 41

For if it bee a benefite to bodie or minde, in  
this world or the next, wee haue the Lords  
promise to haue it, if we serue him so farre as  
shall be good for vs. For godlines hath the  
promise of this life, and that to come. There  
we neuer let Satan preuaile, for either God  
or no God, or you shall want no good thing:  
shall be of good comfort, be strong and trust  
in the Lord, and he shall comfort your hart.

1. Tim. 4.

Psalm. 84.

Psalm. 27.

*Que.* What other way tell you me?

*Ans.* Another good way to increase and  
confirm your trust in God, is in all griefes  
serie diligentlie to meditate of the Lords  
great power and abilitie to helpe you: how  
one he can doe it, how easilie he can doe it,  
when in the twinkling of an eye, were your  
trials neuer so hard. And surelie no more able  
to be than willing, so farre forth as shall bee  
to your good, be assured of it. For God for-  
geth that euer we should thinke, that he, who  
before we were reconciled vnto him so loued  
vs, as that he robbed himselfe euen of his  
owne deare sonne for our sake, now when  
we are reconciled to him by so deare a price,  
wanteth good will to doe lesse things for vs.  
Yet that this meanes might the better sinke  
in your minde, marke I pray you how euen  
God

Gen. 17.

God himselfe hath taught his children to vse it, knowing the profite of it to this ende. As in his speech with Abraham, why hath he these wordes to him: I am GOD al sufficient, but to insinuate to Abraham, that if anie distrust or weaknesse in anie thing should assault him, by and by he should helpe himselfe and strengthen his faith with meditation of his infinite power whome he serueth and followed?

Gen. 15.

So againe moze plaine in another place. Feare not Abraham, I am thy shield. As if he should haue saide, if any doubt arise Abraham, feare not, but presently haue recourse to the consideration of this, that I am thy shield. For may it bee, that I which haue taken vpon mee thy defence cannot do it? Is my power scant, or want I abilitie to do anie thing that I will do? If I doe not, then let the consideration of my power bee thy strength. Again, see it in practise, and note the fruite of it. Doe wee not know how easilie Abraham might haue doubted of Gods promise, y<sup>e</sup> hee should haue a child, if hee had considered either the age of himselfe, or the deadnesse of his wiues bodie in course now past by much to beare a child?



vpon the Commandements. 43

Yet saith the Apostle, Abraham strong in faith, doubted not. And why so? Truelie hee vsed this meanes that now I tell you of, and with meditation of Gods power, strengthened his faith. For so it followeth in the text: He was fullie assured, that hee which had promised, was also able to doo it. Able I say, and marke the words. Rom. 4.

And the verie same wee reade of Paule, who therefore saith hee fainted not vnder affliction, neither was ashamed of the crosse of Christ, because hee was perswaded and soundlie settled touching the Lordes abilitie to keepe that which he committed vnto him. 2. Timo. 2.  
So then see how the consideration of Gods power strengthened them, and why should it not confirme vs as well in all our feares? And marke in anie case how in all these places with Gods power is euer vnderstood his willingnesse also: for they did not seuer these two, as subtile Satan would perswade vs to doo. 18

*Que.* Haue you yet anie more of this counsaile?

*Ans.* Yea, this also is another excellent helpe for vs weake wretches to confirme our hearts by, namelie, to wey well what troubleth

Psalm. 34. 6

troubleth vs, and then to search, aske and seeke if in the scripture there be any example of any that euer was in the like case: and to see what his ende or issue was, comforting our selues with assuring hope of the like, since God is no respecter of persons. This wisdom is learned of Dauid, who saith if God bee mercifull to him, and helpe him, it will bee a forcible meanes to make others trust in his mercie. For they shall reason in their harts, saith Dauid, and say: This poore man cried vnto the Lord, and he heard him. Therefore he will doe the like to vs, wee are assured of it. What is then that troubleth your conscience? Haue you been an adulterer, or a murtherer? so was Dauid, and yet founde mercie. Haue you persecuted the Church and children of God any waies? so did Paule grienously, and yet found mercie. Haue you been an Idolater? Manasses was a cruel Idolater, and yet found mercie. Haue you denied Christ and his trueth vpon any occasion, and shranked from your God? so did all the Apostles, and yet found mercie. Nay, haue you with oath forsworne him? so did Peter, and yet found mercie. Then take Dauids counsaile. Marke how all these in their

vp̄on the Commandements. 45

their seuerall sinnes cried vnto the Lord, and  
found his readie pardon, and gather strength  
by it, for he is the same **GOD** that euer he  
was, as loath a sinner should die as euer he  
was, and that bodie and soule of yours cost  
him as much as euer did theirs: therefore  
fear not, for he loues you as truely as euer  
he did them. And his hand is out with helpe  
in it, onelie beleue, and take hold of it, it is  
your owne.

*Que.* I pray you still goe on in this mat-  
ter as long as you will.

*Ans.* Onelie this one moe will I aduer-  
tise you of, and it is as profitable as any of  
the rest, namelie, to note and verie diligently  
to weigh what experience of the Lords good-  
ness you your selfe haue had heretofore, and  
what triall had made strong your heart for that  
which is to come. Thus did Iacob when he  
was to meete with his brother Esau. First he Gen. 32  
looked vpon Gods commandement to him  
to returne, and thereby he assured himselfe  
God would not leaue him helpleffe when he  
tooke in hand nothing but by his will, and  
secondlie he well marketh what a **GOD** he  
had euer found him till that day, whereof  
with inferred a conclusion comfortable, Iaa-  
cob,



# 46 Questions and Answers

1. Sam. 17.

Mat. 16. 9.

Deut. 7.

1. Cor. 1. 8.

cob, feare not, God, thy God is no man, that  
 he should chaunge, he hath defended thee,  
 and still bee assured of it he will defend thee.  
 Thus did David when he should fight a-  
 gainst Goliath, he remembered what helpe he  
 found against the pawe of the Beare and  
 the Lyon, and then assured himselfe by pa-  
 sed prooofe of so good a G O D, hee should  
 not miscarie with the Philistine. Thus  
 dealt Christ with his doubting Disciples  
 for want of foode, willing them to remem-  
 ber what a multitude with a verie little they  
 had seene releued, and yet plentie remain-  
 ing, and euen for shame by passed triall of  
 Gods power to be strengthened in assurance  
 touching that which was to come. And  
 you reade the 7. of Deuteronomie the 18  
 verse, it is a verie fit place to this ende. But  
 peraduenture you will say it is not a sound  
 building to conclude, because God hath bene  
 good, therefore he will bee good. Yes indeede  
 is it, and that course of building which the  
 Scripture vseth in sundrie places. By name  
 it is the argument of Paule to the Corin-  
 thians, that therefore God would confirme  
 them to the ende, because hee had begun  
 good worke in them, and because G O D is  
 faithfull

vpon the Commandements. 47

faithfull, marke that. The like doth the  
same Apostle to the Philippians, Thessalo-  
nians, and to Timothie, beside other places.

And Peter in his Epistles againe the verie  
same. And I pray you marke but what you  
knowe. Doth not the former tried goodnesse

of a mortall man worke in him that findeth  
a good opinion, and euen a confidence in  
that man, if he should neede againe to him?

What comparison betwixt man and God?

The one is mutable in liking and fauour,  
the other whom he loueth, to the ende he lo-  
ueth them: the one subiect to diminution of

power, so that if he would bee as good as hee  
hath been, yet can he not: the other in power

mightie euer, so that what he will, he can  
at all houres. Therefore challenge you the

word as Dauid doth boldly I warrant you:  
thou hast been my succour, O Lord, then

haue me not now, neither forsake me O  
God of my saluation,

*Que.* Doo not now all these dueties in-  
crease thanksgiuing vnto the Lord?

*Ans.* It must needes be so: for certain-  
ly, if we be bound to know, to loue, to feare,  
to trust in, and pray to the Lord at all times,

and for all wants, by the same lawe wee  
must

Philip. 1.6.

1. Thess. 5.

24.

1. Timo. 4.

18.

2. Pet. 1.3.

Psal. 27.

## 48 Questions and Answers

must needs be bound to giue thanks to him for that measure of grace which in ancient times he bestoweth vpon vs, and for his great benefites which we receiue.

*Que.* But hath this dutie no other profit?

*Ans.* Yes indeede: Expresse and plain  
**1. Thest. 5.** commaundements, that in all thinges we  
**18.** should giue thanks. Evident practise  
**Psalm. 103.** Gods children, as of David, crying vpon  
 his soule to praise the Lord, and vpon all things  
 is within him to praise his holie name:  
**Luk. 1.** Marie, professing that her soule did magnify  
 the Lord, and that her spirit reioyced in her  
 Saviour, with many such like.

*Que.* Since then this dutie both is com-  
 manded, and hath of Gods children beene  
 neuer vpon all occasions so carefullie per-  
 formed, we thinke at our meates especially  
 should remember it.

Saying of  
 grace at the  
 table.

*Ans.* Truly you haue named a time and  
 occasion when indeed Christians should ne-  
 ther forget nor shame to looke vp vnto the  
 Lord and to praise his name. For euen then  
 haue they his mercies before their eyes,  
 put the in mind. Which if they receiue thank-  
 fully, they receiue rightlie: if not, then be  
 dangerouslie, both in respect of the creature  
 themselves



hemselfes, which, as the Apostle saith are  
 not sanctified otherwise vnto vs, so that wee  
 may receiue them with a good conscience,  
 then by the word and praier, and also in re-  
 spect of the breach of Gods Commande-  
 ments, who expresselie willed his people Is-  
 rael, and in them euen all others, that when  
 they had eaten and filled themselves, they  
 should blesse the Lord their G D for the  
 good land which he had giuen them. Beside  
 which reasons yet euen further we haue the  
 practise of the godlie to call vpon vs for this  
 ouertie. For it is well noted that the same  
 people chosen of the Lorde, the Iewes I  
 meane, did not sit downe to eate, but either  
 the good man of the house, or he that was  
 Primarius in mensa, that is the chiefe man  
 at the Table, did take either the bread or the  
 cup in his hand, and so holding it, praied vn-  
 to the Lord, that hee would vouchsafe to  
 blesse them and those his good gifts, which  
 then they were about to receaue at his mer-  
 cifull hand. Likewise after meate they gaue  
 him thankes for it. Hence commeth the  
 mention of taking the cup twise by our Sa-  
 uiour Christ in Luke, the former taking was  
 this saying of grace and giuing of thankes

1. Tim. 4.

Deut. 8. 10.

Luk 22. 17

D

which

Matth. 14.

19.

Mark. 6. 41

Marke. 14.

26.

which I speake of; the other was the celebration of his Supper. How euen of purpose also doth the Euangelist mention this same practise still in Christ, sometimes saying when they had sung a psalme, sometimes when he had giuen thanks, &c. also to teach vs that euerie such precept and practise shall condemne vs, if wee doo not the like.

And truely if men and women would look into their hearts, and not flatter themselves in dangerous securitie, and would euen say to themselves, why doo I not say grace, or cause it to bee said in that place where I am chiefe, and ought to doo it, what thinke you would they finde to bee the true cause in neede? Certainelie nothing but shame and bashfulnessse, because it hath not been vled. But a fearefull shame that shameth to doo Gods commaundements, and consequentlie maketh vs eate our owne damnation, the creatures being not sanctified vnto vs. And a damnable following of our wicked custome, and leauing the custome of Christ and his children. God in mercie awake vs. For assuredlie wee little knowe what we doo, when

vpon the Commandements. 51

we pretermitt and shame to doe th<sup>e</sup>is duetie to  
the Lord.

*Que.* You haue well satisfied me touch-  
ing the necessitie of this duetie, and now I  
aske you another question, whether wee  
may not also giue thanks to men, but what-  
soeuer they say or doo to vs, yea if they  
drinke but to vs but at the table, wee must  
say, I thanke God?

*Ans.* Cruellie to bee perswaded that anie  
kindnesse or good can come to vs by men and  
from men, whereof our mercifull GOD is  
not the sender and giuer, working by those  
instruments, were very wicked and horrible:  
but for the phrase of speech, my heart know-  
ing GOD to be the author, I may well and  
lawfullie vse it to the instrument no doubt,  
and say, I thanke you, at any time or vpon  
anie occasion, when I reape the benefite of  
their loue, and by name vppon such occasion  
as you named. And this I take to bee war-  
ranted by the practise of Paul, who no doubt  
in heart knewe God to bee author of all his  
good, & yet are his words directed to the in-  
struments. Greet Priscilla and Aquila, saith  
he, my fellow helpers in Christ Iesus. Which  
haue for my life laid downe their neck, vnto

Rom. 16.3

& 4



whom not onlie I giue thanks, but also all the Churches of the Gentiles.

*Que.* As you haue said of the other duties, so I take it in this also : namelie, that whatsoeuer is contrarie or against it, is as well forbidden vs by this first commaundement, as this is commanded.

*Ans.* It is verie true. Both the p̄termission of thanks for any goodnes vpon bodie or mind, our selues or ours, temporall or eternall bestowed by the Lord, as also the ascribing of it to our selues, our witt, our strength, policie, friends, or any thing, it is horrible, and a breach of this Commaundement, Thou shalt haue none other Gods but me.

*Que.* Thus rest I instructed more than I was touching this commaundement the first of all the ten. And now onelie I could wish, if you might, that you would shew me some way how profitably to examine mine owne hart touching this Law, and how with my selfe I might meditate vpon it fruitfullie, and with feeling.

*Ans.* Indeed your request hath great profit in it, and that course or practise ye notably desire, shall any man or woman finde verie fruitfull

fruitfull, if they doe vse it. For euen as in  
earthlie matters our affection and loue clea-  
ueth fastest to them, and in greatest extremi-  
ties haue brought vs helpe and ease, and as  
there is nothing that will blowe vp the coale  
of that remembrance more vehementlie, and  
make it flame out into open shew of a thank-  
full heart, more effectuellie than some true  
meditation of the greatnesse of daunger, and  
griuousnesse of estate that wee were in be-  
fore: So in heauenlie and spirituall things  
the same is found as true, or rather more,  
that sight of greatest good procureth grea-  
test measure of such fruite as ought to flowe  
thereof. For by example, what so kindleth  
in a man the heate of burning loue, and ma-  
keth his heart to flame with true affection  
to his GOD, as doth a liuelie sight of that  
fearefull estate, vtter extremitie, desperate  
and damnable condition, that he was once  
subiect vnto without all recouerie by him-  
selfe, or anie creature either in heauen or  
earth, but onlie Iesus Christ the Sonne of  
GOD both God and man, together with  
a sight of certaine safetie from the same:  
Did not this bring that blessed woman and  
happy Saint of GOD Marie Magdalen

Luk. 7. 38.

to such a sweete tast and great loue, as that her melting heart ministred teares to her weeping eyes, wherewith she washed the feete of her deare Sauour, wiped them with the haire of her head, kissed them, anoynted them with precious oylment, and what was it, which that woman thought too much for such a friend. True it is therefore that the lesse wee see the goodnesse of our GOD, the lesse wee loue him: but great is the affection of them, to whome manie sinnes are forgiven. Knowing this then that remembrance of harde estate before will stirre the heart vp to him in loue that hath made it happie, and that sight of vnglie sinne lodging still in mee and cleauing to my soule and flesh, will make mee praise his name, who yet in mercie imputeth not the same vnto mee: vse indeede often with your selfe, and especiallie when you feelee your heart most prone and fit thereunto, to viewe your sinnes against euerie Commaundment, how manie and monstrous they are in thought, worde and deede, sit and thinke with your selfe what is commaunded, sometimes in one, sometimes in another, what wonderfull perfection is required in euerie one,



one, what braunches and members euerie  
 one hath, what terrible iudgements are due  
 to the breakers thereof, how farre from the  
 full and absolute perfozmance of anie tittle  
 of anie one of them you your selfe are, and  
 therfoze in what case you stand for the same,  
 euen sure of eternall destruction both of bo-  
 die and soule in bell fire. Yet notwithstanding,  
 how you are released of mercie, not of  
 merite, and that with the pzeiouset traun-  
 some that euer was, the heart blood of Je-  
 sus Christ the sonne of God both God and  
 man, so that heauen and earth my perish, but  
 you cannot perish.

*Que.* The examination of the consci-  
 ence touching this commandement.

*Ans.* As for example, I set and view this  
 commandement whereof now we haue spo-  
 ken, Thou shalt haue none other Gods but  
 me. Considering what things are biiden or  
 forbidden vnto me in the same. And as al-  
 ready now hath been proued, first I see I  
 am commanded herein to worship the Lord  
 my God, and him onlie to serue, not ioyning  
 anie fellowes to him at all; of which worship  
 many poynts there bee, but they may bee re-  
 duced vnto a fewe. First, I see I am bound

to loue him aboue all, that is, in my heart and soule to make moze account of him than of all the world or anie creature in heauen or earth, to cleaue faster vnto him and his will than to anie thing, to esteeme him and preferre him, yea euen aboue mine owne saluation, if they could come in comparison together :

**Mat. 10. 28.** ther : for, He that loueth father or mother, sister or brother, wife or childe, or anie thing more than me, is not worthie of me.

**Secondlie,** I am commaunded to feare him aboue all, that is, with a godlie reuerence to stande moze in awe of him and his worde, than of anie thing else whatsoeuer, to bee moze loath, not for feare onelie, but euen for loue to displease him, grieue him, and offend him, than anie or all the creatures in heauen or earth beside, in respect of that which hee is able to lay vppon mee, if I forsake him, to account nothing of anie thing that anie man can doo vnto mee, mindfull euer of this saying : Feare not them that can kill the bodie, and are not able to kill the soule : but feare him that can cast both bodie and soule into hell fire. **Thirddie,** I see that in this commaundement I am charged to make my prayers to none but

**Math. 10.**

to God onely, for the reasons aboue in their  
place alleaged. Fourthly, I see I am com-  
manded not to thinke that things goe by for-  
tune and chaunce, or that any thing is done  
which God knoweth not of, or could not let,  
but that I acknowledge him to bee the gui-  
der and gouernour of all things, and that  
what good so euer I receiue I haue it from  
him, and therefore that I trust and stay vp-  
on him alone at all times, and in all my mat-  
ters whatsoeuer. And for so much as nei-  
ther I nor any can either loue him, or feare  
him, pray to him, or trust in him, vnlesse wee  
knowe him: therefore I see also that I am  
in this Commandement straitely bound so  
long as I liue, to labour and trauell by all  
meanes appointed to knowe the Lord, and  
his trueth out of his word: and looke how  
much I want of knowing any thing, that  
is reuelled in his word, so farre am I guiltie  
of the breach of this Lawe. And if it please  
the Lord to blesse me with knowledge of his  
trueth, or any thing else whatsoeuer, I see  
that in this commandement I am charged  
to giue thankes to him for it in such ful man-  
ner and measure of feeling, as any way is  
due to that benefit. For if I forget to bee  
thankfull



thankfull, I forget that the Lord in that thing is my good God. And if I ascribe the praise and thanks to any thing else whatsoever, otherwise than as the instrument of GOD, I make my selfe another GOD beside the Lord, even that thing, whereunto I giue thee thanks, and I brake this commaundement. These and many such other things I see are laide vpon mee and all men, and women in this first Commaundement, and then I thinke or say with my selfe vnto the Lord, O my good God and gracious Father, O my swæte Lord and guide most righteous, what doe I see even in this but one lawe of thine against my selfe, my soule and bodie, why I should neuer come in thy kingdome nor lift vp mine eyes to Heauen in hope of any comfort? This is but one Lawe of ten, and containeth but a fewe dueties in respect of all that I owe to thee and my Brethren, yet abhorde, with wailing woe I speake it, so guiltie I see my selfe, so fowle and ouerguiltie before thy face, and so full of breaches euerie way, even of this one Commaundement, that I am ashamed and confounded to lift vp mine eyes vnto thee my God.

God. For mine iniquities are increased  
ouer mine head, and my trespasses are  
growne vp to the Heauen, to mee belongeth  
nothing but shame and confusion, it is thy  
mercie that I am not utterly destroyed, yea  
euen thy mercie meruelous, that the earth,  
as wearie of so wicked a burden, shrinketh  
not from vnder my feete, and hellish pit the  
gulf of endlesse woe receiueth mee not into  
it? For what pleasure is there in that ser-  
uaunt, that beeing bid of his Master, doo  
diuerse thinges, yet not in any one obeyeth  
or performeth his Masters will? Can hee  
like him? Will hee loue him? No no, full  
soone euen I my selfe would loath and cast  
off such a one. Ah Lorde then for my selfe  
what should I say? Is there any Ser-  
uaunt so bounde vnto his Master, as I am  
bound to thee? Is there any Master that  
can and will so quitt his Seruaunts paines,  
as thou in mercie my obedience? Or can  
any mortall man so iustlie challenge the o-  
bedience of his hireling, as thou my God  
maist challenge the seruice of mee thy crea-  
ture, first made of nothing by thy hande, and  
then most dearely bought againe with pre-  
cious price? No no, my bodie, my life, my  
heart,

heart, my soule, and whatsoeuer I am, with  
 in, or without, of thee I had all, and to thee  
 my gracious God I owe them all againe.  
 Yet see, ah wretch, and wofull plight, al-  
 though thy goodnesse to mee farre passeth all  
 masters to their seruants, and my duetie to  
 thee more due ten thousand times than any  
 mans vnto his Master, yet is my disobedi-  
 ence greater, the sinne of my soule more grie-  
 uous, and the whole course of my wicked  
 life more opposed to thy will, than euer was  
 any earthlie seruants to any hard and euill  
 Master. For hee will doe some thing that he  
 is bidden, but I haue done nothing, as I  
 plainly see by viewing of my life, and as my  
 conscience telleth mee being priuie to my  
 pathes. For haue I loued thee as I ought?  
 Namely euen with all my heart, with all my  
 soule, with all my strength, which is the first  
 thing that is commanded mee in this Com-  
 mandement? If I haue done it, then haue  
 I loued thy word and euery way made that  
 account of it that I ought. For Dauid thy  
 deere seruant loued thee, and beholde what he  
 saith, Thy word vnto me was sweeter than  
 the honie, and the honie combe. Ieremie  
 thy Prophet loued thee, and see what follo-  
 wed,



vpōn the Commandements. 61

And, Thy words were found by him, and  
hee did cate them, and they were vnto him  
the ioy and the reioysing of his heart. And a  
number moe such examples haue we, where-  
by we learne that there is no true loue of thee  
in vs, vnlesse there bee ioyned thereunto a  
sincere and seruent liking of the word. Now  
forasmuch as I am guiltie to my selfe, that  
I haue not had that care of thy word, that I  
ought to read it, to heare it, to learne and  
seeke it, and euery way to shew my loue to-  
ward it, therefore O deare Father, to say I  
haue loued thee as I ought, with al my soule  
and power, alas I dare not, alas I cannot.  
For much more occupied might I haue  
been in the meditation of thy Lawe, than e-  
uer I haue been. I confesse it O Lord, I  
confesse it euen with grieve of heart. And  
therefore if thou werst not a God most mer-  
ciful, I euen for this one thing were a wretch  
most miserable. The like might I say of  
that light and little account that I haue  
made of thy Ministers, which being another  
braunch of the loue of thee, bewrapeth my  
want vnto mee. But see yet further how  
greatly my heart hath fayled in louing of  
thee. For looking vnto my selfe a little dee-  
per,

per, beholde euen such things as flatlie and directly are contrarie to the loue of thee, alas I see them to haue been, and to bee, at times in me most horrible. To murmur and grudge, to repine and to bee offended with any crosse or grieffe whatsoeuer layde vpon me by thee, or not euen willingly to accept it as a messenger of a gracious friend, to seeke any wicked meanes to bee eased of it, is contrarie to that loue that wee owe to thee. And how fraile my selfe haue beene herein, thou searcher of heartes knowest well, and I wretch most weake, with ruing heart beseeche thy pardon. Againe to suffer the World, or any glistering glorie thereof, further to creepe into our heartes and to tickle vs with delight and liking, than it ought, is a thing flat contrarie to the loue of thee. For so wee reade: Loue not this Worlde nor anie thing that is in the World. For, if anie man loue this World, the loue of the Father is not in him. To drawe backe also my helping hande from those that are in neede, and not with ready heart and willing minde to comfort their pooze estate, with whome thou hast dealt more hardelie than with mee, I knowe  
bewrayed

1. Iohn. 2.

vpōn the Commandements. 63

bewrapeth a want of loue to thee. For so  
I learne, Whosoever hath this Worldes 1.Ion.3.17.  
good, and seeth his Brother neede, and  
shutteth his compassion from him, how  
dwelleth the loue of GOD in him? But  
these D Lords haue tanynted sometimes this  
heart of mine, and therefore I haue not lo-  
ued thee as I ought. But what should I  
say when I viewe in my selfe, how my flesh  
and my heart runneth back as it were to hide  
it selfe when I thinke of any persecution to  
bee abidden for thee and thy trueth, and  
speciallie when I looke vpon these horrible  
torments, that some of thy Martyres haue  
suffered, oh what want of loue bewrapeth it  
to me? My household and familie, my children  
and charge, my life and present estate step in  
vnto mee, as Peter once did to his Master, Mat.16.22.  
drawe mee aside, and whisper in mine eare  
to saue my selfe, if that day come, and my  
power fayleth, with courage to answer,  
as then my Saviour did, Come after mee  
Sathans, your counsell is not good, nei-  
ther sauiour you the things that are of God:  
so that euery way I see I loue thee not my  
God as I should. Looke at my behauiour  
when I see or heare thy name dishonoured  
any



any way, and I smother it vp, I holde my peace, I make as though I heard it not, yea and sometimes I appoyne wickednesse with my laughter, and I breake not out in zeale of rebuke. No I that hearing as much by any worldly friend, would readilie challenge the wrong, and hotly seeke reuenge thereof in thy cause, and for thy sake, I haue no heart nor courage, but eyther persons, place, danger, or some circumstance or other, quencheth my heart, tyeth vp my tongue, and maketh mee like a Traytor, to my Lord and Master. What might I say of that secretly mistaking that sometimes will creep so closely into my minde, of the poore estate of Christ in his members here on earth? Christ liketh mee not so well, when hee lieth in the stable in the manger, when hee flyeth into Egypt for his life, when hee hath not an hole to lay his head in, except it be in a colde prison, when he dooth when he rideth to the Citie, and the people cutting downe bowghes of Palme strawe them in the way, spread their garments, and crie, Hosanna, blessed bee he that commeth in the name of the Lord, when they seeke to make him a King and the world dooth seeme his friend. No, my heart

Luke.2.

Math.2.13

Math.21.8.

vpon the Commandements. — 65

will euen sleepe sometimes prīuillie into this  
wish: **O** that the Gospell and the Worlde  
might alwaies bee friends, and goe hande  
in hand. So that liking not euerie way so  
well in trueth of Christ in pouertie, as in  
plentie, and feeling not my heart so well  
contented to begge and suffer with him,  
as to rule and raigne with him, there is not  
that loue in mee toward him that ought  
to bee. Againe, marke how I faile in pub-  
like assemblies to heare the word, to pray  
and such like, when I might bee present if  
I would. Marke how negligent I am in  
publishing the prayles of my **GOD**, and  
labouring thereby to drawe others to a  
greater liking of him, with a number such  
he wants, and **O** loue of **GOD**, in mee  
so loue in deede, but dead, blotted out,  
and quite extinguished. See now how guilt-  
ie I am euen of the first thing that is com-  
maunded mee in this Commaundement.  
The second thing is, that I should feare **Feare of**  
thee above all: the third is, that I should **God.**  
say to none but to thee: The fourth, to  
knowledge thee the guider and gouer-  
our of all thinges, of whome I receaue  
all the benefits that I haue, and therefore  
**E** that

that I trust and stay vpon thee alone. Fifthly, that I should labour to knowe thee out of thy word, so fully and perfectly as thou hast revealed thy selfe therein, because of knowledge all these other followe. And lastlie, that I should for all benefites giue thanks onelie to thee, and in such full manner and measure of feeling as any way is due to that blessing which I receaue. In which pointes as in other moe, which might yet bee named, O mercifull Father I heere befoze thee confesse I am no better than in the first. I dare not cleare my selfe, I cannot, I ought not: O Lord giue mee eyes to see my wants, for I haue feared men, and their threates moze than I ought, I haue feared the losse of their fauour moze than I ought, I haue feared the losse of worldly commodities moze than I ought, and haue not as thy blessed Apostle taught me by this example, accounted those thinges that were vantage vnto mee losse and very dong for the excellent knowledge sake of Iesus Christ my Lorde. Sometimes Sathan hath rocked this Soule of mine in the chayer of securitie, that I haue euen slept as it were a dead sleepe, and not considered of thy

Epilip. 3.



thy iudgements against sinne, as I ought, neyther taken the profit by thy extraordinarie works in the ayre, in the earth, in the bodies of men, and beasts, that I shoulde, but passed them ouer with a little wonder or motion for a short time. When my sinnes haue been touched, or appeared vnto mee, I haue flattered my owne Soule, and put vpon them honest names, as cloakes to hide them withall. The plaine pride of my heart and meere vanitie I haue iudged clenlinesse or necessarie for my estate. Miserable couetousnesse haue I iudged lawfull care for things necessarie, and so forth, a manifest token of a dead heart within, and boide of tasting any horroz in sinne. By all which and many more things that my minde may easily see, it is apparant to me, that I haue euen broken this point also of thy Lawe in not fearing thee, so as I ought. Alas Lorde, what shall I say of the rest of the braunches of this Commaundement, named euen now? Am I perfecter in them, than in these? No, no, I haue sinned against thee in them all, and that most grieuously, so that if there were no moe of thy Commaundements, but euen this one the first of all, yet

doth my conscience tell mee, I am before  
 thee guiltie, and good Lord most mercifull to  
 bee touched. But there are nine moe, sprea-  
 ding out their bzaunches to all sinceritie and  
 holinesse both in bodie and minde, toward  
 G D D and man, with threathned curses to  
 all flesh that shall doe contrarie. And there-  
 fore when I viewe my course euen at the  
 first to bee so crooked, O deare Father,  
 what shall I thinke it will appeare, when  
 I shall bee iudged in them all? Shall I  
 boast of merites and keepe no title of thy  
 Commaundementes? Shall I challenge  
 saluation for my workes, and euerie branch  
 of thy lawe doth call mee cursed, because I  
 haue so fowlie and often broken the same?  
 No, good Father, no, this little viewe of  
 my obedience to thy bestes doth plainelie  
 tell mee, I haue no merites or good workes  
 to come before thee withall, much lesse am  
 I able to doe workes of supererogation,  
 that is, more than I neede to doe, but of  
 sinnes and euill workes alas I see a num-  
 ber. With David may I crie, They are  
 more than the haire of my head, and my  
 heart hath failed mee. I may truely say  
 with the prodigall Sonne, I haue sinned  
 against

vp̄on the Commandements. 69

against Heauen and against thee, and I am  
not worthie to bee called thy childe. I  
may say with the Publican, G O D bee  
mercifull to mee a sinner, and adde there-  
unto, a great and grieuous sinner: I may  
say with Ieremie: O Lorde though mine  
iniquities testifie against mee, yet deale  
thou with mee according to thy name, for  
my rebellions are many: And with Iob, I Iob. 7.  
haue sinned, what shall I doo to thee, Oh  
thou preseruer of men? Yea well may I  
say, I lie downe in my confusion, and my  
shame couereth me. For I haue sinned a-  
gainst the Lord my God, from my youth vp  
till this day, and haue not obeyed his voyce.

To conclude, I may looke about mee, and  
from a wounded soule crie vnto those that  
can giue mee counsell: In respect of my  
sinnes, men and brethren what shall I doo?  
And see, how neuer the Lorde forsaketh  
those, that want his helpe and aide. Doe  
I not euen now remember what hee adui-  
seth mee and all sinners in my case to doo?  
Hee that hideth his sinne, saith the Lorde  
by Salomon, shall not prosper: but hee Prou. 20  
that confesseth his sinne, and forsaketh it,  
shall haue mercie. And see in Dauid the



Psal. 32.

p<sup>r</sup>oofe and triall of it. For when I helde my  
 tongue (saith hee) my bones consumed, or  
 when I roared all the day. For thy hand is  
 heauie vpon mee day and night, and my  
 moyſture is turned into the drought of  
 ſummer. Then I acknowledged my ſinne  
 vnto thee, neither hid I mine iniquitie. For  
 I ſaide I will confeſſe againſt my ſelfe, and  
 thou forgaveſt the puniſhment of my ſinne.  
 Therefore O Lorde I hearken to thy coun-  
 ſell, and though I haue ſinned aboue the  
 number of the ſand of the Sea, as plainelie  
 I ſee I haue, if I bee charged with euerie  
 branch of thy Commaundements, how I  
 haue kept them, though my tranſgreſſion  
 bee multiplied and are exceeding many, ſo  
 that I am not wor<sup>th</sup>ie to beholde the height  
 of Heauen for the multitude of my vnright-  
 eouſneſſe, yea I ſay though I haue prouo-  
 ked thy w<sup>r</sup>ath, and done euill before thee,  
 and not kept anie iot of thy Commaunde-  
 ments ſo fullie as I ought, yet knowing  
 Thou deſireſt the death of no ſinner, but ra-  
 ther that hee ſhould repent and bee ſaued,  
 and haſt ſhewed the trueth thereof in for-  
 giuing Dauid and many moe confeſſing tru-  
 lie their ſinnes before thee : Therefore O  
 god

good Lorde and sweet refuge, full of mercie,  
 pitie, and compassion, I bowe to the knees  
 of my heart with King Manasses, and all  
 sorrowfull sinners, and begge thy mercie.  
 I haue sinned, O Lorde, I haue sinned, and  
 I acknowledge my transgressions, but I  
 humblie beseech thee forgiue mee, O Lorde  
 forgiue mee, and destroy mee not, as I haue  
 deserued, bee not angrie with mee for euer,  
 by reseruing to mee euill, neither condemne  
 mee into the lower partes of the earth. For  
 thou art the God, euen the God of all them  
 that repent, and on mee thou wilt shewe  
 mercie. My sorrowe good Lorde, alas I  
 knowe it is not great ynough, neither an-  
 swereth it the greatnesse of my sinne, but  
 thou canst giue greater, if it please thee.  
 O deare Father, rent my heart and giue  
 mee feeling, cleaue it a sunder, by thy  
 pearcing Spirite, that from it may flowe  
 the teares of true repentaunce, strike good  
 Lorde this harde rocke of mine, that it may  
 gushe out sorrowfull water for so fowle  
 offence, and what wanteth in mee anie  
 waies, supplie in mercie with my Sau-  
 our, in whome thou art perfectly pleased.  
 Graunt O G O D vnto mee, thy gracious

Spirite to kill in mee continuallie moze and  
moze the strength and power of sinne, and  
to rayse mee vp in bodie and Soule to moze  
obedience towards thee, Let not my wants  
stand euer, sweete Lord, betwix thy mercie  
and mee, but giue mee will to wishe it,  
giue mee power to doo it, giue mee loue to  
like it, and euer strength to continue in it,  
that thou hast appointed for mee to walke  
in before thee in this World. Heare mee  
O Lord, O GOD, O sweete and endlesse  
comfort of my sinnefull Soule, for Je-  
sus Christ his sake, that liuing here,  
I may euer serue thee: and  
dooing so, I may neuer  
lose thee. Amen,  
Amen.

The



# The second Com- mandement.

Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, &c.



First, for the order of this Commandement, either wee may answere that this first Table containing the honour & due-  
tie of men to the Lord, as the second doth their  
due-  
tie to man, and the worship of God being  
partly inward, partly outward, hauing in  
the former Commandement laid downe the  
former kind, to wit, of inward worship, sicke  
now in this, and the two next followe the  
outward due-  
ties, which to the same our gra-  
cious God we iustlie owe. Or els thus: that  
the Lord in the first commandement hauing  
separated himselfe from all other Gods, de-  
fined and made by men, and commanded all  
mortall men and women his creatures sub-  
iect

iect to his Lawe to worſhip him onelie and  
 none but him, here now in this ſecond pre-  
 cept (as order required) hee ſetteth downe  
*modum & rationē iuxta quam coli velit*, the  
 way & manner how he will be ſerued: For  
 aſmuch as in vaine hee ſhould haue done the  
 firſt, except he had done the ſecond alſo. The  
 way and manner is this, euen according to  
 his will and nature. Which albeit it may  
 ſeeme to fleſh and bloud not ſo ſittlie done by  
 a negatiue lawe, as by an affirmatiue  
 might, yet beſides that wee are not to teach  
 the Lord, euen in ſpeciall wiſedome hath he  
 thus done it. For, firſt our natures are ve-  
 rie prone to the breach hereof, which by a ne-  
 gatiue is ſtronglier beate downe than by an  
 affirmatiue, and then againe the Gentiles  
 next neighbours to the Iewes were verie  
 much giuen to Idolls and Images, and  
 therefore by name forbidden to the Iewes  
 leaſt by the Gentiles in that poynt they  
 ſhould be deſiled. And yet doth not the Lord  
 here ſo ſet downe a negatiue, but that he in-  
 cludeth an affirmatiue in it. For as he ſaith  
 Thou ſhalt not make to thy ſelfe any gra-  
 uen image, and meaneth thereby, Thou  
 ſhalt not worſhippe mee with anie deuſe of  
 thing

mine owne, contrary to my will and nature,  
 implieth he herein the affirmatiue, name-  
 ly, thou shalt in euery respect worship me ac-  
 cording to my will and nature. Moreouer,  
 remember here againe, which hath been cou-  
 ned before, that both in this commandemēt  
 as in all other, the Lorde setteth downe by  
 name that thing, the dooing whereof or not  
 doing is most decent or horrible. And there-  
 fore in this place forbidding all false & fond  
 worship of his Maiestie, he setteth downe in  
 name that which is most vnseemely and vile,  
 to wit, Idolatrie. For of all wrong wor-  
 ship, to make him like a man or woman, or  
 other worse creature, to prostrate our selues  
 thereunto, and to thinke we worship him in  
 so doing, is most horrible. What exposi-  
 tions your Booke giueth, you may looke  
 and marke, adding for plainnesse thereunto  
 thus much, that the verie meaning of this  
 commandement in effect is thus much: as  
 the Lord should haue saide: although the  
 corrupt nature of man bee such, as naturallie  
 he desireth my presence in some visible  
 forme and shape, foolishlie thinking that  
 when hee is most neere vnto mee when hee  
 hath before his eyes some visible picture  
 of



of me: yet for as much as this, and the worship hereby done vnto me is neither agreeable to my will nor nature, I therefore command thee that thou make to thy selfe no graven image, &c. That is, that thou go not about to represent me by any likenesse of any creature whosoever, neither to worship me in or vnder any such shewes, or after any way than out of my word thou learnest to be agreeable both to my will and nature. Canst thou then may wee see that we are occasioned here in this commandement to consider the following  
namely,

- 1 } The making of Images.
- 2 } The worshipping of them.
- 3 } The reasons God vseth here.

Touching the first, then vsuallie vpon this occasion is moued this question, whether simply it bee unlawfull and disliked of the Lord to make any kinde of Image by painting, caruing, ingrauing, &c. And it seemeth yea, because the words are so flat without exception, Thou shalt not make any graven image, &c.

For answer whereunto, three severall iudgements are found amongst men. Some thinke indeed all pictures and Images to

lawfull aswell in ciuill vse as in religious,  
 and such are the Turkes by name, if it be tru-  
 witten of them. Whose money they say  
 shew neuer any image vpon it but certaine  
 arabike letters: their other works, as Car-  
 ets, Couerings, Quilshings, &c. vtterlie  
 do without any image of man, or any li-  
 uing creature vppon them, and all because  
 they thinke it vnlawfull.

Others think it lawfull to make any pic-  
 ture at all, yea euen of God himselte, so that  
 the same be not worshipped as a bare picture  
 or image. And they vnderstand this Com-  
 mandement of images made to this ende to  
 be adored. These are our Papists.

The third iudgement and best, is of them  
 that thinke it lawfull to make pictures of  
 things which wee haue seene to a ciuill vse,  
 but not to vse them in the Church and for  
 religion.

Now, for the first opinion, it is out of all  
 question false and too superfluous. For how-  
 euer the Turkes receiue not such pꝛoofe, yet  
 that imbrace and cleaue to the authoritie  
 Gods word, knowe that the Lord hath not  
 this Commandement neither any other  
 without large and plaine exposition in other  
 places

Leuit. 26. 1.

places of the scripture, and therefore we are to conferre place with place, practise with precept, and so to see whether indeede all Images be forbidden to be made or no. If it be then marke the words in Leuiticus: Ye shall make you no Idols nor grauen image, neither reare you vp any pillers, &c. Out of which place thus I reason. Looke how the Lord forbiddeth the rearing vp of a pillar and so doth he forbid the making of images for he ioyneth them here in one prohibition but he doth not simplie forbid and in all respects the rearing vp of a pillar, therefore neither the other. The second proposition is proued thus: Iacob pitched the stone on which that had lien vnder his head all night, poured red oile on it, and called it Beth-el, the house of God. Iosua commanded by the commandment of God twelue stones to be pitched vp. Samuel pitched vp a stone also betwixt Mispeh and Sheu, and called the name thereof Ebenezer. Therefore not the rearing vp of a pillar, but the rearing vp of it to be worshipped idolatrouslie was forbidden. Thus also of Images. For, as I sayd, they are ioyned of GOD in the place of Leuiticus, and things like equallie forbidden.



A most notable place also for the p<sup>ro</sup>ofe  
 hereof is that in Iosua, where the Israelites Iosua. 22.  
 would haue warred vppon their b<sup>re</sup>thren, if  
 they had erected that altar for religion, which  
 indeed they did set vp for a ciuill vse, as there  
 you may see. Besides all this, doe wee not  
 see that **G D** himselfe commaunded the  
 Cherubims, Lillies, Pomegranets, Oxen,  
 Lyons, and such like pictures to bee made,  
 and saith he had giuen his Spirit to Beza- Exod. 25.  
 iel, whereby he might haue vnderstanding  
 to worke all these workes.

Now, thinke with your selfe, would God  
 either haue commaunded Images to bee  
 made, or ascribed the abilitie to doe such  
 workes to the grace of his Spirit, if in this  
 Commaundement giuen and published be-  
 fore the time hee had simplie forbidden the  
 same in al respects? It cannot be, vnles God  
 should bee contrarie to himselfe, and there-  
 fore the Turkes, or whosoever els so thinks,  
 be deceiued. The same might yet further  
 be p<sup>ro</sup>oued by the commaundement of God  
 to make the Brazen Serpent, and by  
 Christes not finding fault with Cæsars Im-  
 age vppon the money that was shewed  
 on, and many p<sup>ro</sup>ofes moe if neede were.

For

For the second opinion of them that think it lawfull to make any picture, yea euen of God himselfe, and to set them vp in Churches, so long as no worship is done to them as they are bare images, there is great cause why they should bee gaine said and resisted euen in both. But especiallie in the first, for they oppose themselves to the true sense of commandement, to diuers other plaine scriptures, to the nature of God, to reason, and to the iudgements and practise of godlie men, as by particular viewe of euerie one appeareth. For touching the true and direct end of this commandement, it hath been said before, and is most true, that it is chieflie to forbid all pictures of God, as the most grosse blindness and impietie of all other, because he may not be imagined to be like either man or woman, or any other creature. He neuer was seene, and therefore cannot be painted or pictured like any creature, but with a breach of this Commandement. For other places of the Scripture plainlie forbidding the same, I haue quoted them before, and nothing can be more expresse. Thirdly, they oppose themselves to his nature, which is such as no heauenlie creature can resemble, much lesse any earthly

The sense  
of the com-  
mandement  
against it.

Other scrip-  
tures.

Deut 4.15.

Esa. 40.18.

Acts. 17.29

Nature a-  
gainst it.

earthlie : no naturall thing, much lesse any  
 artificiall. And to set vp a picture of God not  
 like him, whether it bee to offend him, and to  
 dishonoz him, if otherwise wee cannot con-  
 ceiuē it, let vs iudge by our selues, who  
 quicklie would take it in great snuffe, if one  
 picturing vs should make either the eyes too  
 great, the nose too long or high, the eares,  
 mouth, armes, hands, or any thing wrong.  
 Yea, wee would burst it in peeces, bid away  
 with it, and not abide the sight of it. Yet dare  
 wee abuse the **GOD** of heauen our creator  
 and maker, and set vp twentie thousand pic-  
 tures of him in seuerall places, neuer a whit  
 like him, for it is vnpossible they should bee,  
 neither one like another. **O** Christ open our  
 eyes, that wee may see this vanitie and the  
 sinne of that Church, that maintaineth this  
 as good. For truely it is fearefull thus to  
 play with the Lord, whom neuer eyes sawe,  
 nor can see, as hee is in nature and beeing.  
 Fourthly, they doo against all reason : for Reason a-  
 gainst it.  
 God is a spirit, and therefore cannot bee pic-  
 tured : God is infinite, and therefore cannot  
 be pictured. **GOD**, as often hath been sayd,  
 was neuer yet seene of any, and then how is  
 it possible to picture him : Youth and age,  
 F length,



All practise  
of the god-  
lie against  
it.

Lib. 4. cap. 8

length, breadth, thicknes, white or blacke, this member or that, these are not things incident to the Godhead, and therefore impossible in very reason to picture God. Last of all, they oppose themselves both to the iudgement and practise of the godly in thus doing. For, to omit the iudgements of the Prophets and Apostles so lately quoted, crying against this impietie. It is very worthe noting that the auncient Father Damascene a defender of other Images and pictures greatly, yet saith: *Deum conari velle effingere, rem stultam esse & inopiam, non enim imagines Deus admittit.* To goe about (saith he) to picture God is both a very foolish thing and a wicked. For God may not bee pictured. And if you mark the practise of the godlie, I pray you of all those notable visions and manifestations made vnto them, which of them euer went about to make a picture? Surely if they would not euer presume to picture God in that manner that they sawe him and talked with him, because they well knewe these were but sparckes as it were of his glorie and Maiestie that they sawe, and he in nature a farre other thing than euer he appeared vnto them or they able to behold,

if he had done it, how shall wee behold, nay  
**O** Lord what blindnesse is it in vs to set him  
 out as wee list our selues, and euen as euery  
 sinfull man & rude painter pleaseth? There-  
 fore I trust wee see this to bee a fault, and  
 euen forbidden in this second Commaun-  
 dement, to make any Image of God him-  
 selfe.

The third opinion of them that thinke  
 there is a lawfull vse of some Images and  
 pictures, though not in religiō, is most true,  
 otherwise were the gift, cunning and abilitie  
 to do these things by painting, caruing, gra-  
 uing, or such like, a wicked thing, when as  
 yet we heard before y it proceedeth of Gods  
 Spirit either in Beza'iel, or whosoever els  
 indued with it. But then hereupon ariseth  
 another question, as namely, whether Ima-  
 ges and pictures in Churches may not bee  
 had though wee put no religion in them.  
 Whereunto we may answere that howsoe-  
 uer it bee tollerable in some mens opinions,  
 and a thing indifferent to haue some sort of  
 pictures in the Church for a ciuill vse, as ei-  
 ther for storie and remembrance sake, or for or-  
 nament & beautie of that place, & may seeme  
 to be warranted by the art of Iosua, who set a

stone in the Sanctuarie of God, and by the deede of Salomon, who had the pictures of diuers things in the temple, and of the Cherubins in the holiest place of all, yet certainlie in this matter, it is not so good to looke what may be done, as what is conuenient to be done. For if in any thing, surely in this it is true, some thing is in some sort lawfull, which is not expedient. Images in Churches we well know, haue not euer been vsed, howsoever Rome doth vrge the matter, but then began, when as the Idols of the Gentiles being destroyed and peace restored to the Churches vnder Constantine, they vsed with great affection and resort in certaine places and times to solemnise the memorie of such godlie Martyrs as constantlie for the trueth had suffered: setting vp in their churches at these their solempne meetings for ornaments partly, and partly for a better remembrance of their constancie and faith, the pictures and images of such dead Martyrs, as especiallie they indged worthise chiefe remembrance, and this began not to bee any custome till about the yere of our Lord 380. as by much authoritie is easilie and euidentlie to be proued. And yet see and note it diligently



gently which indeede is to bee marked of vs all, albeit the beginning of Images in churches was for no worse end than I now haue named, yet did the godly Fathers in those dayes euen vehementlie speake against the same, not condemning in it selfe the histori- call vse of pictures, but yet wishing in such places of meeting to serue GOD, as the Churches were, rather *pristinum & primitiuam simplicitatem*, the olde and primitive simplicitie, than such deckinges and ornaments of Images. Justly fearing the mischiefes, that indeede followed of it, and now so greatly aboundeth in y<sup>e</sup> Church of Rome, to wit grosse impietie and idolatrie. Therefore I say againe, howsoever in it selfe any men thinke it to be lawfull with some conditions, yet certainly it is no way conuenient, but verie dangerous euery way to haue them in the Churches.

This first poynt then of this commandement is now sufficiently explained vnto vs, if one word bee added of the very first beginning of Images, and to what end they were inuented. Reade the fourteenth Chapter of the booke of Wisedome, and marke the storie well. The inuenting of Idols, saith he, was

The originall of Images.

the beginning of whozedome, and the finding of them is the corruption of life. They were not from the beginning, neither shall they continue for ever, &c. Before the flood we reade not of them in the scriptures. And after the flood about three hundred yeares liued Terah, Abrahams father, who as he was the first Idolater that wee reade of, so thinketh Epiphanius he was the first maker of an Image, and euen he that is meant in the 14. of Wisedome before named. But whosoever first inuented them, and whensoever they first began, it skilleth not much, onely note his iudgement that writ that booke of Wisedome, whosoever hee was, how he plainlie affirmeth from the beginning they were not, but the baine glozie of man brought them in, and the finding of them was the corruption of life. Now, beside the vse which there is touched, namely, to mitigate the griefe of a father for his dead child, other uses followed. For, Noble men, wise men, and good Common wealth men beeing dead, had at their gates, doores, and other places set vp their pictures both to honour their memorie, and to mitigate the grief of their friends for their departure. So writeth Valerius of Scipio,  
and

and Cato, and many other stories of the like done to other men. *Accepta deinde res est* (saith Plinie) *humanissima ambitione per totum orbem*: That is, The custome was taken vp euen through the world as it were by a courteous and ciuill kind of ambition. So that the childe would haue his fathers picture, the client his good Patron, the souldier his Captaine, and the Captaine his souldier, the field, the Campe, and al circumstances. And thus grewe it from dead men to liuing, and that sometime for honour, sometime for dishonour. And from priuate places to be set vp in Churches, from policie to religion, as hath been said and shewed before. And thus much of making of Images and erecting them either in houses or Churches, priuate or publike places.

The second poynt generall of this Commandement is to consider the worshipping of Images, whether it be lawfull for a Christian man or woman to fall downe before a stocke and a stone, and to doe it reuerence, capping, knéeing, knocking, creeping, crosseing, kissing, lighting vp Candles to it, and such like, as wee see done in the Church of Rome, with great obseruation.

Of the worshipping of Images.



Deut. 27.

Psalm. 97.

Summa 3.  
parte. q. 25.  
art. 3.

If we looke the scriptures of God, we haue first here a plaine commaundement, Thou shalt not bow downe to them, nor worship them. Then haue we Dauid in plaine words pronouncing destruction to al that doe it, saying, Confounded bee all they that worship carued images, &c. with a number like testimonies. But I passe them ouer because our aduersaries the Papistes themselves are ashamed of this their follie and wickednesse; but how? Ashamed I say to confesse it, although they haue not grace to blush at the doing of it. For what say they with one consent, so many as haue any wit, but that which their great Docto<sup>r</sup> Thomas Aquinas, with many other, sayth, namely, that *Ne imaginem quidem Christi, in quantum est res quaedam, puta lignum sculptum, vel pictum, ulla debetur reuerentia, &c.* That is, That to the very image of Christ, as it is but an image, or matter of wood, grauen or painted, no reuerence is due, &c. and therefore in no case they will confesse that they doe any wo<sup>r</sup>ship to bare Images. O happie men if they had grace to shame to do y<sup>e</sup>, which they so greatly shame to say they doe, or consciences to take away it at the last, y<sup>e</sup> which they know many thousands

thousands stumble and fall at, howsoever a few of them, that haue learning can distinguish betwixt the image, and the thing represented thereby. But what is it then that they say for the maintenance of their images, if they denie to worship him?

Forsooth first they say they worship not the image, but God in the image, and vnder the image. But where alas haue they their warrant, that God will bee thus worshipped of them, and that whatsoever they doo in outward shewe to the image, hee will repute it and take it as done in heart to himselfe? What wee haue to say against thisaine deuise of theirs, I pray you marke. First the verie Gentiles had the selfe same excuse and shift for their idolatrie, and yet was their doing wicked. Arnobius saith of them, *Non adorabant statuas quòd putabant, aurum, argentum aut similes statuarum materias Deos esse, sed quòd per ea dij inuisibiles honorentur.* That is, They worshipped images, not for that they thought, brasle, golde, siluer, or such things to be God, but because by those things the inuisible Gods were worshipped.

Secondly, if wee looke to the scripture, we read

Jud. 2. 11.

reade a complaint in the booke of Iudges, for that the people left the God of Israell and serued Baalim, and what I pray you was that? Did they think that image to be God?

Osce. 2. 16.

No saith the Prophet Osce, They haue called mee Baalim, meaning God, that is, they thought that worship which they did to Baalim, was done to GOD vnder the image, and by the image, and yet saith the word, They did euill in seruing Baalim.

Jud. 2. 11.

What can be plainer against this idle excuse, if you will looke and marke the places well?

Jud. 17.

Againe in the 17. of Iudges we reade of Micah his idols in the forme of men, as some think, because Christ appeared diuerse times like a man. And what? did he thinke those his idols to be God, or worship the as Gods?

Gen. 32.

Dan. 7.

No his own words testifie the contrarie, for he saith, Now shal the Lord blesse me, when I haue a Leuite to my Priest: hee dooth not say, Now shall my Teraphim blesse me, but now shall the Lord blesse me, distinguishing betwixt God and his images. So that Micah did not thinke his idols to be God, and so certainelie did not worship them as God, but in them rather and by them thought he serued God who accepted that to himselfe,

that



that was done to the image which represented him, yet did he wickedly and sinned like an idolater in so doing. How then should this popish excuse be good of worshipping God in the image? I would to GOD with modestie and Christian chastitie men and women would thinke of this reason drawne by a godly man *à pari*, of the like. Would the husband bee content with his wife, or the wife with the husband, if that dutie which is due of them one toward the other, should be performed of eyther of them to a stranger with this excuse that the Papists make? No we knowe we could not beare it, neither would we with any such answer bee contented. And why should our heartes be so hard, and our iudgements so bewitched, that wee should not thinke the Lord loueth his Church, and euery true member of it, as well as any man his wife, or any wife her husband, and is as iealous of that spirituall ouertie, that is due to him, as men are of the other? The one is actuall fornication, the other is spirituall so learned euen in wisdom of GOD to beate into vs that hee can as ill abide the one, as wee the other: and yet wee will not see, nor conceive.

conceiue. Againe, shall wee thinke that the Israelites were so grosse, as to thinke the golden Calfe to bee a verie God, when as they knewe it molten and made of the earrings that they plucked off? Truelie it is impossible. For they knewe that had a beginning, and a God there was who had done great things for them ere that day, whose beginning they knew not: How then? Why, out of question they did imagine, that the worship which they did to that idoll, was done to God in the idoll. And yet whether God was pleased with that excuse or no, iudge wee all. Let it fall then euen in the feare of God, what mans head inuenteth against the Lord and his owne duetie, and at the last let vs see it to bee a baine mock, to thinke wee can worship God in an image, and by it, or vnder it.

Another shift they haue for defence of images in the Church, but it is as ill as the former. They are (say they) lay mens bookes, and stand in verie good steede, to put vs in minde of G O D. It is verie well. And is euerie kinde of Booke then good and to be allowed of? Or is euerie manner of remembrance by and by commendable? If not, then

Should

Should they not onely say they are laye mens  
 Bookes, but proue that they are good bookes  
 also in deede to that end, (for otherwise ma-  
 ny bookes may aswell hurt as profit the vlers  
 of them as I saide.) But this they doe not,  
 neither in deede can they doe, and therefore  
 the consequence they make is naught, and  
 falleth of it selfe if you marke it. Now that  
 they are no good Bookes, but verie daunge-  
 rous and deceiuing sightes for lay men or o-  
 ther whatsoeuer, let the word of y<sup>e</sup> Lord him-  
 self be Iudg. The Prophet Ieremie in zeale  
 of spirit detesteth such Bookes, & refuseth to  
 be put in minde of God by any such deceit.  
 full meanes. For the stock (saith he) is a doc-  
 tine of vanitie, yea they are vanitie and the  
 work of errours, & in the time of their visi-  
 tation they shall perish. The Prophet A-  
 bakk againe saith, That the image is a teacher  
 of lies, though he that made it, trust in it, &c.  
 Shall then the Booke full of lyes, vanities,  
 and errour bee so good a Booke, and remem-  
 brance to laye men? Shall that which in-  
 dangereth the learned, nothing hurt thinke  
 see the vnlearned? O that wee knewe not  
 by experience into what fond and wicked o-  
 pinions, poore people haue been brought of  
 God

Ierc. 10. 8.

verse. 15.

Chap. 2. 18.



God by these painted and carued Bookes ?  
 How many hearts lament their follie , and  
 how many tongues to the praise of Gods  
 mercie in visiting them with his light, can,  
 and doe tell , what sonde conceiptes they  
 had of the Lorde and heauenlie matters,  
 seduced by the sight of their eyes ? There-  
 fore since G O D hath saide it , and expe-  
 rience founde it , that they are so daunge-  
 rous, let them be Bookes for Pagans and  
 Heathens, surely for Christians they should  
 not bee. Which of the Prophets or Apo-  
 stles went about euer to haue images made,  
 eyther to put themselves in minde of any  
 thing which the Lord taught them, or their  
 people of any thing which they deliuered  
 to them from the Lord ? But they vsed  
 the admonition of their brethren, and espe-  
 cially by writing downe what they taught,  
 they helped this infirmitie of ours. Sig-  
 nifying euen by that their practise what the  
 meanes ought now to be to put vs in minde  
 of G O D and heauenlie things, chiefly  
 his Word . The Lord himselfe sayeth.  
 Yee sawe no image, but heard a voyce one-  
 lie. Therefore make no image : and a-  
 gaine, You sawe that I spake to you from  
 Heauen,

vpōn the Commandements. 95

Heauen, therefore yee shall make no Gods of golde nor siluer: as if he should haue saide, my practise in speaking to you by voyce, not by image, shoulde teach you that by my word and not by image, I am to be remembred. And it is a notable place in Esay, that when the Word shall take place with his, then they shall abhorre images. And thus much both of making them, and worshipping them.

Next it dooth followe, that wee consider how vnder this outward appearing grosse idolatrie, are comprised all deuised waies and meanes of our selues to serue the Lord, yea, euen all, bee they neuer so glorious in our eyes, and our intentes neuer so good and godly and reasonable, as wee thinke, yet if they be but our own inuentions, not warranted to vs in the word, here vnder this name of images they are contained, and together condemned. So that the verie sense of this

Commaundement is this, as hath befoze been saide: by no deuise of thine owne, or inuention whatsoeuer will I bee serued, and namely not by Images erected by to mee, or in remembrance of mee. But euer at all times, and of all men according to that rule

Generally by no deuise of mā, and particularly not by this.

entro. 12.  
say 29.

cut. 10.

.Sam. 13.

.Sam. 15.

rule that my selfe haue laide downe, and prescribed onely. You shall not doo euerie man what seemeth good in his owne eyes, for in vaine doo men worship me with traditions of men. Moses did nothing in building the materiall tabernacle beside what was commanded and shewed him. Nadab and Abihu the sonnes of Aaron dyed for presuming of themselves to serue the Lord with strange fire. The verie heathnish Romanes had this reason with them, that it was better for them to be quite without Christ, than to worship him, and others with him against his will and liking. And *ad placandum deum ijs opus habent homines quæ ille iubet*, that is, To please the Lord, saith Lactantius, men haue neede of those things that hee himselfe commandeth. And a Christian minde dooth not finde a sure stay, but when it beareth, *Hoc dicit dominus*: Thus saith the Lorde. If Saul bzeake the course that God dooth appoint and of himselfe deuise to serue the Lord, be his necessitie to do so, as he thinketh neuer so great, and the intent of his heart neuer so holie like, certainly Samuel both must, and will tell him to his face, hee hath done foolishlie, for the Lorde hath moze pleasure



vpon the Commandements. 57

sure in that his will is obeyed, than in all the fatlings of the Amalekites offered vp vnto him of our owne wils and heads. Intents will not serue, neither voluntarie Religion stand accepted. And therefore euen let vs weigh and followe the counsell of Salomon. And looke to our feete, when wee enter into the house of God being more readie to heare, than to offer the sacrifice of fooles, for they knowe not what they doo. Ecclesi. 4.

Last of all wee are to consider the reasons that God maketh here. The first is drawne of his loue towards vs, yea of his exceeding great loue, which is euen growne to a iealousie. So dearely, so vehemently is his heart set vpon vs, yet not for any worthinesse in vs, that looke how grievously a iealous man can take the misbehaviour of his straying wife, euen so ill can the Lord abide that we should impart our selues to others beside him in obedience, worship and loue. Now had wee any feeling left within our sides, and our heartes were not altogether so hard trampled and beaten as they are, what a reason were this for euer to keepe vs knit vnto the Lord? Why should hee

G

loue

The reasons of this commandement.

O mark

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loue vs, why shoulde hee care for vs, why should hee thinke of vs, or euer once vouchsafe vs good, who of our selues cannot thinke a good thought? There is no cause but in himselfe. Yet dooth he not onely loue vs, but is iealous of vs. How then should this force vs to cleaue vnto him, to be onelie his, and none but his for euermore: Is hee ours and will we not be his againe? Would he onely enioy vs, and will not wee bee tyed vnto him? Take heed. The greater loue, the greater hate, when vnkinde refusall is to reape his iust reward. The second reason which the Lord here vseth is drawne of the punishment that will light vpon vs, if wee breake this Commandement. He will visite the sinnes of the Fathers vpon the children vnto the third and fourth generation, & soe is that anger, the flame of whose punishment casteth out smoake so far, yet the meaning thereof is, as Ezekiel well shewes, if the children doe follow the fathers wickednesse, and not otherwise. The third reason is drawne of his mercie promised here euen to thousands of them that loue him and keepe his Commandements. O now that wee would weigh these reasons well, & lay them deepe

Cap. 18.

3.

yp on the Commandements. 59

deepe vp in our hearts. Truly if there be any portion of the spirit of life in vs, we should finde them forcible to giue vs a taste of the wrath of God against idolatrie, and appproching before him with our owne inuentions, what excuses, intents and reasons soeuer we thinke we haue for the same, we should finde them strong to allure vs to the carefull and diligent seeking of the Lords will out of his word, and the duetifull and constant seruing of him according to that rule. But when wee will not weigh his promised mercies, nor giue our hearts leaue to thinke of his threatened iudgements, but headlong in vnfeelingnesse runne on, and in blinde ignorance imagine, that our intentes, if they bee good, must needes stop Gods mouth, and make him contented with the breach of his will, this, this is the poyson of the whore of Babylon that infecteth our Soules to eternall damnation and wrath. O God and Father of mercies disperse this dimnesse as may stand with thy good will from the eyes of thy deceiued creatures, and yet once ere they dye, let them see their sinnes against this Commaundement, that in wrath they passe not to greater iudgement,



so due and so sure to all wilfull contemners  
of the light of thy Worde and Gospell. A.  
men. Furthermoze, againe if wee doe well,  
marke here the words of our **G D D** where  
with hee uttereth these promises and threat.  
neth these iudgements, truely they afozde  
vnto vs two or thre profitable notes, and  
considerations. As first, because in our de.  
uises and worship of our owne will the best  
wee can say, is that it commeth from a  
good meaning and intent, and therefore  
wee thinke **G D D** cannot of his mercie  
refuse that which is well meant, and  
intended towards him: I beseech you marke  
how the **Lorde** here ouerthroweth utterly  
this defence, saying in expresse words, that  
they bee haters of him and so led with the li.  
king of their worship from the **Lorde** and  
his true seruice, that when occasion serueth  
they bewray extreame hatred thereunto,  
persecuting it with fire and fagot in the  
true professours thereof. O my Brethren  
if **G D D** repute mee for an enemye,  
what can my pretended loue auaille mee?  
If hee say I hate him, how dare I still  
bewitched with my follie, thinke I loue  
him? Shall his owne mouth tell mee, that  
I

vpōn the Commandements. 101

I hate him, and that hēe so taketh all my doings, and will I not beleue it? Is it not possible to make vs feele our fault, and to see our sinne in this behalfe? Will wēe still challenge the Lord with our good intents and honest meanings, as wēe thinke, when yet his owne tongue speaketh it, that if I eyther serue with him any other, as saints, Angels, images, or whatsoeuer, or him alone after any other way, than hēe prescribeth, I loue him not, but hate him, yea euen extreamely hate him, and shall at his hands finde the reward of a deadly enemye to his glorie? Now Christ for his mercies sake touch vs and giue vs feeling. Secondly, let vs marke againe in these the comparison of mercie and iudgement together, how farre the one excedeth. His enemies and haters of his will hēe punisheth but to the third and fourth generation, but sheweth mercie to thousands of them that loue him and keepe his Commaundements: Who would not serue then, and onelie serue a G D D of such a nature? Vea what heart is it that will not seeke to please according to his will so good a Lord as poureth mercie so long after his decease vppon

If I swar  
from Go  
Comma  
dements,  
hate him  
intende  
what I ca

his offspring and posteritie?

Last of all, it is verie worthe obseruation, how that speaking here of his Commandements, he placeth loue befoze it, saying he will shewe kindnesse to thousands of them that loue him, and keepe his Commaundements. As though he would haue vs knowe that these two cannot be separated, but who-soeuer frameth himselfe to obey the Lorde, he must needes loue him befoze, for out of that, as out of his fountaine and proper head, floweth the other, not accepted else nor liked of if it doo not, and contrariwise if wee doo loue the Lorde in deede, in trueth, in veritie, then will wee keepe His Commaundementes, marke it, His Commaundementes, hee dooth not say then will wee deuise this thing, and that thing, with twentie things moe of a good minde and meaning to please GOD withall, but wee will then keepe His commandements, that is, we will then seeke and search, we will then reade and heare euerie man, wee will endeavour to bee instructed what GOD in his Word hath prescribed vs to doo and wee will keepe His Commaundementes. Now then once againe, euen as the blood of Iesus Christ



is deare vnto vs, let our Brethren of the Church of Rome, (for so wee yet call them in hope of amendment) looke and marke what loue of **G D D** is in them. Here is a note, and else often repeated in the Scripture to knowe their loue by. Alas they deuise lawes, wayes, and meanes, euerie day to serue **G D D** withall of their owne heades, but his prescribed rule in his worde they vtterly contemne and neglect. Now, where true loue of **G D D** is, out of it floweth a burning constant care to keepe His Commaundementes, not our owne. They keepe their owne and with fire and Faggot doo reuenge the breach of them, but the Lordes Worde not so, with abstayning from this meate and that meate, this daye and that daye, with single life, though moste impure, with prayers in an vnknowne tongue, and thus often repeated ouer and ouer, with crosseinges, and creepinges, Paxes and Beades, Holie Water and Creame, Ashes and Spittle, with a thousand such thinges haue they deuised to worshippe the Lorde, and who so breaketh these, an Heretike hee is, a runne-away from the church, cite him and summon

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ord Cob-  
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it.

him, excommunicate him and impzison him, burne him and hang him, yea away with such a one, for he is not worthe to liue vpon the earth. But if hee blasphem the name of the Lord by horrible swearing, if he offend in a grieuouſſie in pride, in wrath, in gluttonie, and couetouſneſſe, if hee bee a drunken aleſtake, a ticktack tauerner, keepe a whoze or two in his owne houſe, and moe abroade abroad with other men, with a number ſuch like grieuous offences, what doe they? Either he is not puniſhed at all, and moſt commonly ſo, or if he be, it is a little penance of their owne inuenting by belly or purſe, or to ſay a certaine of prayers, to viſit ſuch an image in pilgrimage, &c.

But all this deſerueth neither fire nor ſa-  
got. Is not this ſo? that man of ſinne to ex-  
alt himſelfe againſt all that is called God,  
or that is worſhipped? Can it bee denied  
but that he that puniſheth the breach of his  
owne lawes aboue the breach of Gods  
Lawes, in that preferreth himſelfe before  
God? Surely it cannot, it is too plaine, and  
therefore once againe remember, that the  
loue of God in man or woman draweth them  
to the keeping of His Commandements ſet  
downe

vpon the Commandements. 105  
downe in the worde, and not of their owne  
constitutions deuised by themselues. And  
thus much in brieve of this commandement.

*The examination of the  
Conscience.*

Now, if I would fruitfullie meditate and  
thinke of this commandement secretlie, and  
shortly with my selfe, as I did of the former,  
then consider I, that as in the other so in this  
also, little is said, and much is meant, part  
is put for the whole, and in the negative the  
affirmative is imploied. Therefore thus doe  
I take the commaundement, as if it were  
said, thou shalt not worship me with any car-  
nall, earthly, superstitious or outward deu-  
ised worship by thy selfe, and namely not by  
Images, but in heart, in spirit, in trueth, as  
is commanded in my word. Which when I  
knowe, if I would at any time rip by this  
heart of mine, and disclose vnto my selfe my  
secret guilt & sinne herein against my God,  
and carefully consider, and as I can in mind  
behold, how I haue euer serued the Lord, or  
thought in iudgement that he might be ser-  
ued. And peraduenture I finde, that living  
in



in the daies of superstition and blindnesse  
 nozant of God and his trueth, for feare  
 weakenesse with others, I haue bowed  
 knee to Baall, worshipped stocks and stones  
 or as I thought God in them, and euen  
 polluted with grosse and grievous idolatry.  
 For which if it so haue been, what can I  
 Shall ignorance excuse me? Did I laboure  
 then and euer by all meanes possible to  
 taine to knowledge? Or liued I rather care-  
 lessly as others did, thinking it good that  
 mine followed, and hauing or seeking no bet-  
 ter ground for my conscience, than the pre-  
 tise of my forefathers, kings & gouernours.  
 If of this latter my heart condemne me,  
 how should my ignorance excuse me, since  
 I was so plainlie wilfull? Shall good intent  
 or my good meaning stand for warrant  
 before my GOD? Ah how shall he that gaue  
 me in charge expresse, that I should not do  
 what seemeth good in mine owne eyes, but  
 what he commaunded, accept for excuse my  
 wilfull and stubbozne disobedience? Ne-  
 ther ignorance therfore nor intent may war-  
 rant so witleffe walking before the Lord  
 but onely pardon in Christ Iesus my Sa-  
 uiour. But if either age, which then was  
 your

young, or other prouidence of the Lord haue freed me alwaies from so grosse idolatrie, yet seeke I further whether with any outward thing els whatsoeuer, not warranted by the word, I haue thought or sought to serue and please the Lord, being by reason thereof, brought asleepe with an imagination of my well dowing, and so carelesse to seeke or practise the dueties of the word. If I haue, this also knowe I to bee a breach of this commaundement. Then from things not warranted, I came to things commanded, as the hearing of the word, prayer, conference profitable with my brethren, and such like: knowing that if in these by the Lord ordayned, as things wherewith hee is honoured and pleased, I haue otherwise abused my selfe, than I shoulde, in steade of performing the Lordes appoyntment, I haue brought before him mine owne invention, walking unwittingly in mine owne wayes, and fearefullie broken this precept of my GOD. Which when I consider, I neede no further shewe of grievous guilt to cast me downe from height of all supposed soundnes in this law. Mine eyes doe see, my heart acknowledgeth, my conscience crieth,

my

my sinne is great. Stand O soule before the Lord, the iust and vpright Iudge, whose pearcing eyes discouereth all thy waies, set thy selfe now in his sight, while mercie may be had, whose voyce shall sound thy lasting woe, if sight of sinne procure not true remorse. And say now soule before the Iudge of trueth, hast thou alwaies vsed as he hath willed thee, the hearing of the word? Did neuer desire of worldly praise prouoke thee to this seruice? Neuer diddest thou thinke to say such shall I see, and againe of them bee noted if I goe? Did neuer feare of worse opinion to bee bred of thee in worldly states by thy absence, drawe thee out? No fleshlie thought or earthly liking of the speaker hath there been within thee to picke thee to his hearing? Hath painted pride and newe or strange attire neuer sayd secretly in thee, to day goe heare the Sermon? Lie thou mayst not, the Lord being Iudge, cleare thy selfe thou canst not, O my soule thy selfe being iudge. Therefore that which the Lord appoynteth as a seruice to himselfe, and for our endlesse comfort, by this corruption becometh a seruice of thine owne and to thy iust damnation. For to heare the Lord biddeth,

but



but not for these endes. Thus seruing the Lord in a thing commanded, not as he commaundeth, I serue him with mine owne inuention, and guiltie most grieuouſlie I am before him. O that I were any better in the duetie of praier. Am I neuer negligent, cold, and frozen? Burneth the fire within me before, or whileſt I ſpeake with my tongue? Shaketh my fleſh with the vehemencie of my ſpirit? Neuer ſtraieeth my hart from preſent praier? Neuer haſt I to an ende, or wearilie with the voyce I heare to ceaſe, it is too long? Ah wretch, how dare I ſay it? Conſcience crieth and will not be bribed, this duetie of prayer thus corruptly perſourmed, the Lord acknowledgeth not as a ſeruice by him commaunded, but as mine owne inuention, and a breach of this his precept. By conference with others in the weſo good, in words ſo faire, taſteth it neuer of liking of my ſelfe, or vaine delight to heare mine owne diſcourſe, of pride to ſeeme and to bee knowne a man indued with ſuch and ſo good gifts? Tendeth my heart in trueth to the praife of my God, and the comfort of my hearers, whenſoeuer I ſpeake of fruitfull things without all vaine reſpect and hidden

euill

euill whatsoeuer? If it doe not, then the thing that in it selfe the Lord hath commaunded, as I performe it, he vtterly abhorreth, and it is wilworship of mine owne, not prescribed duetie by my God: therefore a breach of this commaundement. What should I say? The more I search, the more I see: and I am not as I thought concerning the keeping of this Lawe. Hoe things yet in it are commaunded, and moe things well by these I see I haue not perfourmed. Thus much serueth to sound damnation to mee, and witnesse sufficient in dreadfull day shall this my guilt exhibite against mee, beside a curse vppon my posteritie to many generations. But, **O** Lord thy mercie reacheth vnto the heauens, and thy faithfulnessse vnto the clowdes. Gracious art thou O gracious God, and full of compassion, slowe to anger, and of great goodnes. Were my finnes as crimfin, thou canst make them as white as snowe: though they be as red as skarlet, soe thou canst cause them to bee as the wooll. Deare father haue mercie vpon me, and burie in the bottome of the sea, that they neuer more appeare before thee, all my finnes, and by name my breaches of this commaundement.

Psal. 36.5

Nehc. 9.17.

Esay. 1.18.

vpon the Commandements. III  
dement. O my God, as thou hast boughed  
me a Saviour to quit me from this curse, so  
due vnto me for my disobedience, so in that  
Saviour of mine thine owne deare sonne  
looke vpon me. He was borne for my sake, he  
liued for my sake, he died for my sake, then  
let his birth, his life, his death good Lord  
profite me, in winning pardon of thee for my  
fautes, and direction of thy spirit for the time  
to come, that better daylie I may knowe to  
serue thee, and euen in trueth as thou hast  
prescribed, perfourme the same vnto thee. A-  
men good Lord, heare me.

## The third Com- mandement.

Thou shalt not take the name of the Lord  
thy God in vaine, &c.

*Question.*

**W**Hat is the meaning of this Com- Your book.  
mandement?

Ans. God chargeth vs in this  
third



third commaundement these three thinges,  
 First, that wee vse with most high reuerence  
 the name of **GOD**, whensoever wee either  
 speake or thinke vpon him. Secondly, that  
 we neuer blaspheme the name of **GOD** by  
 coniuring, witchcraft, sozterie or charming,  
 or any such like, neither by cursing or ban-  
 ning. Thirdlie, that we neuer sweare by the  
 name of God in our common talke, although  
 the matter be neuer so true, but onelie where  
 the glozie of God is sought, or the saluation  
 of our brethren, or before a Magistrate in  
 witnessing the trueth, when we are thereunto  
 lawfully called. In which causes we must  
 onlie sweare by the name of God. But as  
 for Saints, Angels, Roode, Booke, Crosse,  
 Masse, or any other thing, wee ought in no  
 case by them to sweare.

*Que.* What is meant by the name of  
**GOD** here?

*Ans.* Not onlie any word vsuallie giuen  
 to him in scripture, as Iehouah, or such like,  
 but also his Maiestie and excellencie, with  
 such attributes as declare the same, as his  
 wisdom, his iustice, his prouidence, his  
 mercie and so forth. Againe, his lawe and  
 commaundements or his doctrine and wor-  
 as

Philip. 2. 9.

Leu. 22. 31.

1. Tim. 6. 1

**vpon the Commandements. 113**

are vsually signified by it, to make vs moze carefull to attende vppon them, as things whereupon depend the honour, glozie and name of God.

*Que.* What is it to take his name in vaine?

*Ans.* Surely either to speake or thinke of it without most high reuerence, and especiallie to sweare by it otherwise than wee ought. Also to cast behind vs the diligent care of his commandements.

*Que.* Of the latter we shal speake hereafter, now in the meane time how prooue you that we must euerie way vse reuerently the name of God?

*Ans.* To name but one place of manie, it is proued evidently by these wordes of the Lawe: If thou shalt not feare this glorious and fearefull name, the Lord thy GOD, then will the Lord make thy plagues wonderfull, &c. That is, if thou doest not with most great feare and reuerence vse the name of God at all times, and shewe the same by keeping and dooing all the wordes of this law, then will I plague thee to the example of all others, euen in thy selfe and in thy seede, with great plagues and of long continuance,

Deu. 28. 58

vers. 59.

H

nuance,

nuance, and sore diseases and of long du-  
rance.

*Que.* How prooue you that by swearing  
I must vse his name reuerently?

*Ans.* By necessarie consequence. For  
I must euer vse it reuerently, then when  
I swear by it.

*Que.* The argument verie good, if  
were lawfull to swear at all, but the Scrip-  
ture seemeth to denie all swearing, saying  
Math. 5. 33. swear not at all, but let your communica-  
Iam. 5. 12. tion be yea, yea, and nay, nay. Wherevpon  
the Anabaptists haue thought this lawe a  
ceremoniall lawe, and now abrogated.

*Ans.* Those places you name are to be  
vnderstoode either of common talke, or of  
swearing by creatures, and they doo not in  
generall condemne all swearing. Of this  
iudgement is Augustine, who saith: *In*  
*nono Testamento dictum est ne omnino iura-*  
*mus, non quia iurare est peccatum, sed quia*  
*peierare est immane peccatum:* That is, In  
the newe Testament wee are forbidden to  
swear at all, not because all swearing is  
sinne, but because forswearing is an horrible  
sinne. And in another place, *Admonitio*  
*non iurandi, conseruatio est a peccato periurii*  
T



vpon the Commandements. 115

The admonition in Scripture not to sweare, is a preservation from false and wrongfull swearing.

*Que.* Is it then lawfull to sweare?

*Ans.* Yea it is both lawfull and a glorie to God.

*Que.* First how prooue you it is lawfull?

*Ans.* God in his lawe expressely commandeth vs, saying, Thou shalt feare the Lord thy God and serue him, and shalt sweare by his name: therefore it is lawfull. Secondly, GOD himselte and all his children (as occasion serued) haue vsed to doe it, and therefore lawfull. GOD himselte (as we reade) because he had not a greater to sweare by, sweare by himselte. And the Patriarches, Prophets, Apostles did honour God with this seruice. We see it.

Deu 6.13.

Cap. 10.20.

Hebr. 6.

Gen.

2. Cor. 1.23

*Que.* How prooue you that it is honour to God?

*Ans.* By the testimonies before cited wee euidently see, that the thing wee sweare by, wee make it the greatest of all other, wee make it the witnesse and discerner of our truth we meane, & the reuenger of falsehood and our fault, if we doe not as we sweare, all

Heb. 6.

2. Cor. 1.23

which to bee giuen to the Lord by swearing onelie by him, is a glorie to him, and contrariwise a dishonour to him to ascribe the elsewhere, since indeed they are not incident to any creature.

*Que.* But doo all swearers by the name of God honour God in so doing?

*Ans.* No, vnlesse wee sweare as we ought, we dishonour him greatly.

*Que.* How is that?

*Ans.* First, the matter must bee true, to Gods honour, and the benefite of our brother. Secondlie, before a Magistrate when we are lawfullie called. Thirdlie, the name of God must onlie be vsed, and lastly our affection ought to be good. The first is proued by the oth that Iosua his espies made to Rahab. Against which it should bee an offence verie fearefull if men hauing the places of Judges, Iustices, &c. should minister othes to men in euerie light trifling cause for more speede, because they will not stand to search and examine the matter otherwise, & should either doo it themselves, or sit and heare their seruants doo it in such budling, posting and vnreuerent manner, as that a man can scarcely tell what he saith. Whereas amongst the

2. Iosua 12.

vpon the Commandements. 117

Christians it were verie commendable if there were some pitie and godlie admonition either longer or shorter to aduise them of the nature of an othe, what honour it is to God, if it bee as it ought to be, and what dreadfull woe it pulleth vpon them, if it bee otherwise.

The second is proued by the law of GOD prouided and set downe to that ende. The third is proued by the Prophet Ieremie, by whose mouth the Lorde complaineth, that therefore he was forsaken of them, because they sware by them that are no Gods. And marke it well. Is the mother of Christ a God? Are Peter and Paule, Saint and Angell whatsoever so many Gods? Is the Rode a God, the Masse a God, your faith and trueth a God, &c. Is the bodie of Christ a GOD? Is his bloud a God, his armes, sides, feete, and heart so many Gods? If they bee not, how sweare wee by them then so vsuallie and so fearefullie? Wee heare what GOD saith by the Prophet, name. Ie, that they that sweare by any thing that is not GOD, doo flatlie forsake the true GOD himselfe, and will wee not marke it? Shall it not feare vs from so foule a custome? I hope it shall. Last of all, that my af-

Exo. 22. 10.

11

Iere. 5. 7.

See

Amos. 8. 14

Sopho. 1. 4.



fection shoulde bee good, very reason may assure me. For if I come to sweare not for any care or loue to the glorie of God, to the truth of the cause, and peace & right of my neighbour, but in choler, in malice, for spite and enuie, certainly howsoeuer my oth doth good, yet shall the Lord neuer ascribe that good to mee, but in wrath punish mee for dooing a good thing with so euill a minde. Thus then wee see how wee must sweare if GOD bee pleased and honoured by vs in that action, & how if we do otherwise we bzeak this commandment, & take his name in vaine.

*Que.* One question by the way let mee aske you, whether may a Christian admit an oth by an Idoll hauing to deale with an Infidell, or no?

*Ans.* The ciuill lawe they say permitte-  
teth straungers to sweare by their owne  
Gods. Tertullian in his booke of Idolatrie  
saith, we ought not to contend with them  
uermuch about this matter. Augustine in an  
Epistle saith plainly, it may be adomitted of  
Christian, & we see it in the word, that when  
Jacob & Laban sweare each to other, Jacob  
sweare by the true GOD, and Laban by the  
God of Nachar, besides diuers other exāples

*Que*

upon the Commandements. 119

*Que.* Then to goe forward, certaine it is that we are not onlie bound to the affirmatiue, that is, euerie way with most high reuerence to vse the name of God, and name-lie in swearing, but also to the negatiue, no way to pollute this name, and chiefly not in swearing. Hauing then heard how by othes hee is dishonoured, I pray you what other breach doo you knowe of this commandement beside vngodlie swearing?

*Ans.* Cruely Gods name is taken in baine, dishonoured, and this commaundement broken, in praying also aswell as in swearing: for if I powze out a sort of words without feeling, or any burning intire affection, if I drawe neere with my lippes, and my heart be farre away, certainlie I abuse the holie name of my God in so calling upon him, and I am guiltie of the breach of this law. For beside that reason teacheth vs God teacheth not for lip labour, it is the rule of the holie Ghost, that when wee pray, we should pray in spirit, that is, with heart & affection.

Prayer.

Ephes. 6. 18

*Que.* How else?

*Ans.* Again, Gods name is taken in baine, and polluted whensoever it is called upon in coniuring, witchcraft, sozcerie, charming,

Coniuring

## 120 Questions and Answers

Deu. 18. 10  
&c.

ming, and such like. For the wordes of the lawe are plaine, Let none be found amongst you that maketh his sonne and his daughter to goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell of the dead. For all that doo such things are an abomination vnto the Lorde, and because of these abominations the Lord thy GOD doth cast them out before thee. And many other notable testimonies hath your booke quoted in the margin.

*Que.* Why but in earnest (to let the rest passe) do you not thinke much good is done & may be done by charming, that is by vertue of some wholesome prayers, as a Pater noster, two or three good Auees and a Creede, or such other good words, neither english nor la in nor any thing else in signification oftentimes?

*Ans.* I answer to this question in three degrees. And first I say, the question is not onelie whether any good, as you tearme it, bee done or may bee done by a charme, but whether it bee or may bee done lawfullie by the



the same, or no. And you heare the word of  
 God plainly condemning the practise of it.  
 Wherefore with what conscience can we de-  
 riue health or any helpe whatsoever, either  
 to our selues or ours by that meanes þ God  
 hath so fearefully threated vengeance vñ-  
 to, were we neuer so sure to obtaine it by the  
 same? Secondly, what benefit soeuer wee  
 reape by such forbidden meanes, I dare as-  
 sure you all thinges considered, wee get no  
 good, but much harme. For what GOD  
 wil not haue done, God is neuer the author,  
 worker, and cause of properly, and directlie,  
 but health or any helpe to our selues or o-  
 thers by charming, the Lorde will not haue  
 procured: therefore of that health and helpe  
 so gotten, assuredly the Lord is neither au-  
 thor, worker, nor cause directly. If then not  
 the Lord, who but the Diuell. And if it be  
 hee, as most assuredly it is hee, then I pray  
 you let vs all men and women thus reason  
 with our selues: Is the diuell our friende or  
 our foe, our welwiller or our enemy? Sure-  
 ly wee cannot bee ignorant of it, hee is the  
 worst enemy of mankinde, the serpent that  
 with burning malice deceiued vs once and ouer-  
 threw vs quite, the roaring Lyon that ran-  
 geth

geth about without any rest, still seeking  
whom hee may deuoure. And will euer be  
that hath euen sworne the woe of vs all, and  
seeketh as Peter sayth, that is with all dili-  
gence and iudeuour, with might and maine  
with tooth and naylor as wee say, with his  
candle in his hand light, least by any meane  
wee should escape him, applyeth his whole  
power to destroy vs and to bring vs to end-  
lesse calamitie, will hee I say euer doo vs a-  
ny good think we but to the end to infer ther-  
by a greater plague vpon vs? Certainely  
hee will not: for hee were not the Diuell if  
he should, and wee may bee as assured of it,  
as wee are sure that hee hath that name and  
nature. Then I say let vs marke. Wee finde  
by a charme, bodily helpe in our selues or  
ours. But this would neuer Sathan haue  
done, vnlesse he had known that the vsing of  
meanes forbidden by God, would sting our  
bodies and Soules to eternall death in the  
world to come. Then see still I say, and note  
it. Good he dooth vs in body, that a thousand  
times more euill hee may worke both to body  
and soule in the day of iudgement. Tempo-  
rall ease hee is content to bestowe vpon vs,  
that endlesse disease, miserie and woe he may

procure vnto vs. This is most true, and  
 now what good dooth charming if all things  
 be considered? Shall a Christian man and  
 woman so hunt for helpe of bodie or goods,  
 that they shall for it lose bodie and soule eter-  
 nally? Shal our health and wealth be dearer  
 to vs than the Lords commandement? God  
 forbid, and therefore let vs rest perswaded,  
 howsoeuer we thinke such vngodly meanes  
 procure vs good, yet in deede all things con-  
 sidered, it is no good: For Sathan beeing  
 our foe will neuer doo vs good but to the  
 ende to hurt vs more by it, and the breach  
 of Gods Commaundement will ring our  
 Soules a passing peale from face and fa-  
 uour of the Lorde. Last of all (which espe-  
 ciallie I thinke you would heare) I denie  
 that by the charme any thing at all is done,  
 whatsoeuer the wordes bee. For euerie acti-  
 on must haue a fit and conuenient meanes  
 applied vnto the patient to bee done by,  
 not bare wordes, Pater nosters, Aue-  
 es, and Creedes, characters and figures  
 are no meanes appointed of the Lorde to  
 do any cures by, either vpon men or cat-  
 tel, and therefore if any thing be done, as-  
 suredly it is not done by these things as the  
 true



true and working meanes, but by the diuell himself blearing our eyes by these shadowes. And this vaine opinion very Aristotle could mock and disdain as absurd and foolish, Plinie also with diuerse others.

*Que.* But how prooue you by Scripture that bare wordes being good words be not forcible to this end?

*Ans.* Surely mee thinke beside others, that example in the Acts of the Apostles prooueth it, where wee see those vagabond Iewes there spoken of, vled as good words as might be, but all to no purpose, when the diuill listed not dissemble. And therefore wee may see it is not the charme that can doe any thing by vertue of the bare words. And you cannot say that vnto the wordes come any faith and good minde of the charmer, for faith leaneth vpon promise, and promise annexed to a thing maketh it lawfull: but charming hath neither promise in the word, nor is allowed, but by name expressely forbidden and condemned.

*Que.* Yet we see many things are done by it, and experience daily cōfirmeth a contrarie assertion to you?

*Ans.* True it is and I graunt it, that by  
charmes

charmes diuers are healed, &c. But therefore they were the very words that did it: It is no consequence. For other meanes might doe it, and yet nothing apparant to vs but the charme. As a witch may hurt me with speaking to mee, not that her wordes doe it, but some pestilent thing of an infectiue operation held in her teēth deliuered her of her diuel to such vse, as some of them at death haue confessed.

Danzus  
out of Au-  
gustine.

*Que.* What then is your conclusion touching charmers, soothsayers, & such like?

*Ans.* Truly this, in such things as I can be assured by mine owne true vnderstanding or others counsell, they doe by true naturall cause and meanes in reason effectuall to such an ende, I may lawfully vse the benefit of the knowledge giuen them of God and seeke their helpe. But where I shall knowe the want of these meanes, or but in mine owne heart suspect it, surely there I may not, there I cannot with a good conscience vse them or seeke vnto them, for the lawe that willet a witch should die, being broken of mee by vsing such a meanes, shall bring greater death to me without repentance.

*Que.*

*Que.* How yet further is Gods name taken in vaine?

*Ans.* By rash and vngodlie bowes either made or kept.

*Que.* Whether might the Iewes vowe what they would, or no?

*Ans.* No indeede. But first they had a warrant to vowe, and then also euen the thing that they did vowe was warranted. And if they went further than their commission, were their intent neuer so good, it was reiected. Sometimes they bowed in aduersitie, to the ende that if it pleased the Lorde to deliuer them, they might not onely in generall, but euen in speciall shewe their gratefull heart to the Lorde for the same. Thus bowed Iacob at his going to Padran Haran, and manie moe in their seuerall distresses. And this they did to preuent and staie in some manner the mutabilitie of their will, and frailtie of their nature, which in anie grieve easilie promisseth to the Lorde, but being once freed and set at libertie, sone forgetteth that sweet feeling and all speaches that proceeded from the same. Sometime in prosperitie they vsed to vowe for seuerall endes. As  
for



for the amplification of that outward seruice of sacrifices which then the Lord required, and this was warranted vnto them to doe. **Leuit. 7. 22.**  
 First frutes and Tiches warranted also, **Deut. 12.**  
 golde and siluer to þ building of the Temple warranted also. **Exod. 25. 1**  
 Sometimes they bowed abstinencie for the subduing of the bodie, **Numb. 30.**  
 warranted also. Sometimes men bowed themselves vnto the Lorde, as Hanna her sonne Samuel, and this her and their deede was allowed of the Lord. **Numb. 6.**  
 But if once they came without a warrant, we see their seruice reiected were their heart and meaning neuer so good. Example is Dauid promising to builde the Lorde an house, with manie others. So euer hath the Lorde kept man vnder his hand and direction touching religion, hating the boldnesse of man presuming to inuent any seruice of himselfe. I answere you therefore I say, and you see it, that the Iewes might not vowe what they listed and what they meant well in, but what the word of the Lorde gaue them leaue to vowe.

**Que.** Were they bound euer to keepe their vowe if once they had passed it out of their mouth?

**Ans.**

Ans. No in déede. But it is maruelous worþy noting the excéeding care that the Lord had, least their bowes should become snares to their consciences. Therefore hee would not the wiues bow to stand vnlesse her husband heard and allowed it, nor the daughters without the fathers consent. And if they bowed a wicked thing hee would not haue it perfozmed as we see. If an vncleane thing were bowed it might bee redéemed. And which is especially to be noted, if a poore man bowed a bowe aboue his abilitie, being decaied betwixt the time of his bowe and the perfozrance, at the priests discretion he was released, and not snared with the word that had passed him once. For all which you see a great libertie graunted to mans infirmitie, least by any meanes his mouth might cause his flesh to sinne, and how it neuer pleased the Lord that drew sinne with it in the other hand, as the vncleane bowes doe of chastitie in the Church of Rome, with such like. But in déede if they bowed a thing lawfull and warranted, and in their powers without inconvenience to perfozme, then were the Jewes verie straitelie bound to perfozme their bowes, and not otherwise.

Deute. 23.

Leuit. 27.

*Que.* What say you then to the argument of the Papists, The Iewes vowed and the Lord accepted them. Therefore we may doo the like?

*Ans.* I answer it is a senselesse conclusion: for they had warrant, wee haue none so to do: the things they bowed were warranted, we bowe pilgrimages to this Saint and that, to this Idoll and that, we bowe to bee Monkes, Friers, Nunnes, to weare this apparell and that, to liue single, to abstaine from this meate and that, with a number such inuentions of our owne nowhere warranted. Lastly, they were released if any inconuenience grew, our bowes must stande though Bodie and Soule perishe for it. Therefore to reason from the Iewes bowe euerie waie warranted, to the allowance of Popish and rash bowes no waie warranted, is absurd.

*Que.* How yet further is Gods name abused?

*Ans.* Gods name is yet further abused whensoever it is prefixed before any wicked instrumentes, as the Popes Bulles and Pardons, which commonly beginne thus,

I

In



In the name of God Amen. So did the sentences of condemnation against Goes Childzen in Queene Maries dayes, pronounced by those bloudie Bishoppes beginne also, with such other diuelish instruments, before which to set the name of **G D D** as though hee were author and approouer of such actes, cannot be but a feareful pollution of the name of **G D D**, and a breach of this Commaundement. Againe, to speake of the name of God lightlie and without any dew regard thereof in sportes, playes, and pastimes, when my conscience telleth me I not once thinke of God, neither is that a right vse of prayer. Also to vse the phrases and sentences of Scripture in iest, in derision, in mirth vnreuerentlie, as a number doo most fearefullie. Sure it is a greeuous breach of this Commaundement.

*Que.* And what say you of banning and cursing which the Booke heere nameth, and yet is it vsuall with Dauid as it seemeth?

*Ans.* Euen this also in some circumstance is a great euill and forbidden by this Lawe. For thus wee are to weigh this question:

vpon the Commandements. 131

sion: the matter eyther is the Lordes or mine owne. If it be mine owne, in no case euer should I curse and wish any euill, but patientlie abide the Lordes good time to see to it. If it be the Lords, then is the partie eyther corrigible or incorrigible, and past all hope of amendment in mans eyes. If hee be corrigible not euen in the Lords cause should I curse my Brother, but if hee be past hope in mans iudgement, then conditionally may we pray the Lord eyther to turne him or to remoue him, that no longer hee may resist his glorie. And to this head are Dauids speeches most of them to bee reduced. Others are pleased with this answer also, that David had the gift of Prophecie, whereby he might see and say more than we may safely follow, hauing not the like gift in vs.

*Que.* What if I heare a man commit any of all these?

*Ans.* Certainly that they in zeale of heart and loue to the offender do not rebuke the abuse of Gods name, as their calling al- loweth them, doo also sinne against this Commaundement. So doo they againe that beeing vtterlie vnworthie take vpon

them rashely or couetouslie the calling of the  
 ministerie, as they also who admit such into  
 the same. The Prophet is plaine if wee  
 marke him in this case. And to speake  
 much in a worde, that wee may sooner  
 ende, by a carelesse and a wicked life is  
 the name of **G D D** greatlie prophaned.  
 For the Lorde saieth, You shall keepe my  
 Commaundementes and doo them, nei-  
 ther shall you pollute my holie name.  
 Where wee plainelie see that whosoever  
 dooth otherwise than **G D D** commaun-  
 deth, polluteth his name. And let seruantes  
 count their Masters worthie of double ho-  
 nour saieth the Apostle, that the name of  
**G D D** and his doctrine bee not euill spoken  
 of. And more nere goe other places, when  
 it is saide, Thou shalt obserue and doo all  
 thinges, &c. That is, thou shalt bend all  
 thy thought and care vpon this, how thou  
 mayest keep my lawes and statutes. Where-  
 by wee first see excluded all fapned and care-  
 lesse walking in the wayes of the Lorde, and  
 that the Lorde regardeth him that trem-  
 bleth at his wordes. Secondlie, wee see  
 by it not onelie Atheistes, but even euerie  
 one that is not touched with a great desire  
 by

Malach. 1.

Leu. 22. 31.

1. Tim. 6. 1.

 Deutro. 28.  
 58. & 15.  
 &c.



by their good life to glozifie **G D D**, to bee guiltie of this Lawe. And therefore wee may hereby cease to maruell at the afflictions of those men in whose liues wee haue spied no great outwarde offence. For albeit they haue not greatlie to mans eyes offended, yet if they haue not obserued to keepe his statutes, that is carefully feared and fled even from verie little breaches, the Lorde hath iust occasion to punish their coldnesse. Last of all, the neglect of those meanes that **G D D** hath appoynted for welfare eyther of Bodie or Soule, is a breache of this Lawe. For the wordes and workes of his wisdomes may not bee refused as needelesse, which were to detract from his wisdomes, but with all thankfulnessse and readines imbraced, that in so dooing his wisdomes may bee honoured. And thus doo you see in some parte, the breadth of this Commaundement.

*Que.* What then remaineth yet to consider?

*Ans.* These wordes (thy God) are not to bee passed ouer without some profit to vs: and verie well may wee see in them that

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our obedience ought euen in this Comman-  
dement also to procéde of loue, and loue  
ought to make vs most carefull to please the  
Lord. Then are we to weigh the reason an-  
nexed, namely, that the Lord will not holde  
him guiltles that taketh his name in vaine,  
which is as great a threatning as may bee.  
For all our helpe standeth in this, that the  
Lorde in Christ pardoneth vs and will not  
charge vs with our faultes, which if hee will  
not doe, but enter into iudgement with vs,  
néedes must wee die, and abide eternall woe.  
Therefore how should this reason moue vs  
all and euer to a reuerent regarde of his  
name?

*Que.* Now then I pray you, as in  
the former, shew mee howe I may  
fruitfullie vse the cogitation of this dis-  
course?

*Ans.* In the examination of our selues  
by this Commaundement, what should wee  
doe, but euen lay befoze vs, as with one sight  
we may see then fullie the seuerall branches  
now repeated of the same, carefully waping  
in what case wee stand, if wee should be iud-  
ged according to them. And first to begin  
with false and vaine swearing, where is that  
man

man or woman that can excuse themselves in it? Hath there neuer passed an oath from mee in all my life, but befoze the Magistrate when I was lawfully called therevnto? Yes yes, God knoweth both often and grieuously hath my sinne appeared in this behalfe. My speech hath not bene yea, yea, and nay, nay, as it shoulde haue bene, but bitterlie and vehemently, earnestly, and vngodlie hath this tongue of mine added moze. Yea (which was madnesse now I see) I haue sought to get and keepe my credite with mortall man by swearing, and to loose it with my God by so offending. But O cursed credite so gotten, where were mine eyes, where was my vnderstanding? Whether is it better for the present time of men to be beleued, & of the Lord for euermore abhorred, or with light vngracious people, with whom othes be onely trueth, to abide a little denial, and of God my God euer for my obedience to be loued? Yet haue I witlesse wretch made choise of the former many a time and neglected the latter. For, sworne I haue often to bee beleued, when I shoulde haue abstained, of God to bee loued. If any rebuked mee, it was vnseasonable, it was vnsauoy, sure I

Swearing.



am I liked not of it, and sure I am I amend not by it. Nay, haue I not eyther excused others to bee no othes, but affirmati-  
 ons, or openlie euill spoken of so good ad-  
 monition, or at least secretly in my heart dis-  
 dained with scozne, and iudged it foolish and  
 pꛛecise curiositie? What hath any man to  
 doe with mee? Let euerie vessell stand vp-  
 on his owne botome, if I sinne it is worse  
 for mee, amend your selfe and care not for  
 others These haue bene our speeches and  
 such like, I feare mee, in the impacience and  
 ignozance of our heartes, and therefore of  
 swearing to say no moze, sinned wee haue  
 and excuse wee want, the Lorde graunt  
 pardon to our trespasse. If I looke at the  
 rest, am I able to say I am not guiltie in  
 them? No, no, not I, nor anie flesh li-  
 uing, I am sure of it, but that the Lorde  
 for sinne will not let vs see our sinne,  
 weigh our sinne, nor graunt vs iudgement  
 to discouer our guilt. For what man or  
 woman may not the righteous God sum-  
 mon to his high courte and say, Thou arte  
 faultie of taking my name in vaine by pray-  
 ing? Alas for my selfe, I see it in the time  
 of mine ignozance I haue pattered often with  
 colde

Praying, or  
 singing.

cold affection, for peradventure I knew not what I sayd, thinking the deede done to bee seruice liked, and the words pronounced all to be well. And euen now since the Lord hath opened mine eyes that I knowe it to bee sinne to pray without attentiuē minde vpon the thing I doe, and without ardent affection, yet how hard it is to doe it euer, and neuer to swarue or stray, I find it, yea euen impossible to my corruption. For this thing and that thing is Satan readie to trouble so fruitfull an exercise withall, and a thousand waies he hath to make the minde to wander from the thing it onlie should attend. If affection bee good, attention faileth: and if attention stand, affection dyeth. And therefore seeing that euen reason teacheth me that to call vpon the name of God not as I ought to doe is plainlie to abuse his name and take it in vaine, neither in this poynt can I cleare my selfe, but broken herein also I haue this his commaundement. What vaine bowes Vowes. and promises haue passed from me needlesse to bee made, and fruitlesse to bee kept: For sorcerie and witchcraft, charming and coniuering am I able to say I haue as earnestlie abhorred them as I ought, and euery way  
so

**Charming.**

so abstained from them as I should : Nay, hath not rather ease been sought in paine of mee by these meanes, or at least wished if I could haue gotten them : My selfe and my friends, my children and goods haue I loued obedience more than them : Or hath not euer some base creature as swine or such like been dearer to mee than the Lord, seeking by charme to saue the one, and not fearing by sinne to lose the other : God list not my guilt euen now in this : for practise or will, for my selfe or for others will surelie accuse mee. Further and beside all these, let it be well weighed of any Christian hart that feareth GOD indeed, and carefully seeketh the credite of his name, how often irreuerentlie in sporting and playing, in shooting and bowling, in dising and carding, wee vse his name, how the phrase of Scripture will rowle out of their mouthes in iesting & light conferences, how fearefullie wee vse him in cursing and banning our brethren, and surelie hee shall see no small guilt touching this commandement in euery one of vs, if GOD in iustice weigh vs in the balance, and reward vs as hee findeth weight of sinne full duely to deserue. Where is that happie man

**Gaming.**

**Scripture  
phrase.**

**Banning.**



oꝛ woman, so waking and sleeping, so sitting and going, so speaking and keeping silence, so liuing and dying as foꝛ no sinne of theirs, foꝛ no infirmitie, foꝛ no slip oꝛ fall, the name of **G D D** and trueth hath been euill spoken oꝛ thought of. Let this man and woman appeare and boast that in great measure they haue kept this commaundement. But if none such can bee found, whose frailtie hath not fostred in reprobate mindes a misliking of good things, then let all flesh fall downe before his footstoole and seue out pardon, foꝛ that liuing so loosely they haue taken his name in vaine and broken this commaundement. Last of all, if wee cast our eyes about and consider a little the manifold meanes prouided by the **Lorde** to doo vs good in bodie and soule and euerie way, are wee able to say wee haue neglected none, but euer vsed them as wee ought, reuerentlie, carefullie, and with thanksgiuing? Hath neuer an vnprofitable bashfulnesse made vs conceale our bodilie griefe, oꝛ refuse the meanes thought meete to doo vs good? Hath not carelesse contempt robbed vs of the remedie appoynted foꝛ our soules? And hath not vnchristie selfewill reiected meanes to increase  
our

Meanes not  
vsed.

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our worldly estate? If these all or any bee true, wee haue despised the wisdom of the Lord, which appeareth in these things, and should bee magnified by them, and in them, we haue polluted his name our selues, greatly occasioned others to thinke lightly of good things, and grievously guiltie wee stand before him for it, of the breach of this commandment. What should I say of not rebuking others according to our place, whome wee haue noted to offend in any of these, which is a thing as hath been sayd, required also in this Law, and therefore a thing that resting in vs doth crie for vengeance, though in all the rest we were pure and innocent? For we were not borne for our selues, but also for others: and the bodie, the soule, the goods and estate of our brethren should bee deare vnto vs, we not seeing and suffering them by our wils to do the thing that we know will hurt them. What I say should I speake of this and many other braunches yet remayning? Doe wee not see already shame enough and grievous sinne in great abundance? Where were wee now then euen for these that haue bin named, if the piercing eyes of the living God should pry into vs, & with iust reward

seeke

Not rebu-  
king.

vpon the Commandements. 141

seeke to pay the wants he could espie in vs?  
Could wee escape the pit of endlesse paine?  
Speake in the feare of God euen what you  
see. Are you pure and blamelesse in these all?  
Dare you stand out and make the challenge,  
Come Iudge and stay not, list me and spare  
not, thy triall I feare not, for all these haue  
I kept from my youth: O sinfull flesh espie  
thy case. Thou canst not, thou maiest not,  
and I knowe thou darest not, vnlesse the  
dreadfull wrath of God haue sealed vp thy  
sight. And therefore euen in this commaun-  
dement also as in the former, crie rather vp  
to heauen with shrillish shrike, Wash me O  
Lord from these my sinnes, and cleanse me  
from my wickednesse. Haue mercie vppon  
me O gracious God, and according to the  
multitude of thy mercies doo away mine  
offences. O sweet Sauour, who may not see  
what he is without thee? Full heauie laden  
I come vnto thee Christ my deare GOD,  
as thou hast promised, refresh and ease me,  
Amen, Amen.

The



## The fourth Com- mandement.

Remember that thou keepe holie the Sabaoth day.

*Question.*



Hat is the meaning of this Commandement?

Ans. Your booke answereth that the hallowing of the Sabaoth daie, is to rest from our labours in our calling, and in one place to assemble our selues together, and with feare and reuerence to heare, marke and lay vp in our hearts the word of **G D** preached vnto vs, to pray altogether that which wee vnderstand with one consent, and at the times appoynted to vse the Sacraments in faith and repentance, and al our life long to rest from wickednesse, that the Lord by hys holie spirit may worke in vs his good worke, and so begin in this life euerlasting rest.

*Que.*

vpon the Commandements. 143

*Que.* Had not the Iewes diuers feastes beside this Sabaoth?

*Ans.* Yes indeed. Some of God immediately appoynted, and some by themselves vpon speciall occasion. By y<sup>e</sup> Lord they were tied to three solemne feastes in the yeare, at which he would haue all y<sup>e</sup> males to appeare before him. To wit, The feast of vnleauened bread, that is Easter, or the Pascheouer, in remembrance how the Angel passed ouer their houses, whē in one night he slew al their first bozne in Egypt both of man and beast. The feast of the Haruest of the first fruits of their labours which they had sowed in the field, which was Whitsontide or Pentecost, in remembrance that the law was giuen 50. daies after their departure out of Egypt. And the feast of gathering fruits in the end of y<sup>e</sup> yere, when they had cleansed the fields. This was the feast of Tabernacles, putting them in mind that 40. yeares they dwelled in Tents and Tabernacles in the wildernesse. Besides these they had the first day of the moneth, the 7. yere, the Iubile, and such others. The feast of the Macchabees, the remembrance of deliuerance by Hester, and such others had they then againe appoynted by themselves.

Leuit. 23.  
Exo. 23. 15.

Verse 16.

Verse 16.

Iudith. 16.  
1. Maceh. 4.  
Hester. 9.

*Que.*

*Que.* And euen of this feast of the Sabaoth as I doo thinke there were diuers kinds: were there not?

Exod. 23.  
Leuit. 25.

*Ans.* By that which hath been sayd it partly appeareth so. For indeede they had euerie seauenth day a Sabaoth, and that was called the Sabaoth of daies, they had euerie seauenth yeare a Sabaoth, and that was called the Sabaoth of yeares. Then reckoned they seauen times seauen yeares, which was 49. and the fiftieth yeare was their Iubile. They had also their great Sabaoth as when the Passeouer fell on the Sabaoth day, as it did when Christ suffered. For it is there said that that Sabaoth was a great day. But passing ouer these thus named by the way, this commandement occasioneth vs to thinke onlie of the Sabaoth of daies, and to consider therein what remaineth and what is taken away. There marke first that both in the Sabaoth and other feasts, they were precisely tied to certaine circumstances of time, as what day in what moneth, how many daies together, when begun, when ended, what feasts onlie at Hierusalem, what else where, with what rites and orders, and so forth. And for this Sabaoth of daies that

Ioh. 19.



this commaundement speaketh of, so precise rest was required in it, that further than a Sabaoth daies iourney, they might not trauell in it. They might not bake, nor seeth any meate, nor so much as gather any sticke to doe it withall. Now conferre and lay vnto these places thus strictly tying the words of Paul to the Galathians, Ye obserue daies and moneths and times and yeares. Daies as the Sabaoth, new Moones, &c. Moneths as the 1. & the 7. Times as Easter, Whitson-tide, Tabernacles, &c. Yeares as the 7. and the 50. &c. Which beggerly rudiments are most pernicious to them which haue receiued the sweet libertie of the Gospell, thrusting them backe vnto superstitious bondage againe. I am afraid of you, saith Paule, &c. Therefore if wee marke this conference of scriptures & times, we euidently see the case standeth not now vnder the Gospell touching this Sabaoth, as then it did. Marke againe the same Apostle to the Colossians. Let no man (saith he) iudge you in meate or drink, or in respect of an holy day, or of the newe Moone, or of the Sabaoth daies which are but shadowes of things to come, but the bodie is in Christ. Therefore you see a change.

Exo. 16. 29.  
Chap. 35. 3.  
Numb. 15.

470.

2. verse 16.

Math. 12.8.

Adde hereunto & mark the practise of Christ, who indeede not refusing all vse of their Sabaoth and feasts, at the first did both himself teach and be present at other exercises in the same. But yet that he might shew that he did not y<sup>e</sup> of necessitie (as in former time it was done) now & then would he both by word and practise insinuate an abrogation or a change of the same from former estate vnder the law as by these words: The sonne of man is Lord also of the Sabaoth, and againe by defending his Disciples when they had plucked and rubbed the eares of corne on the Sabaoth day, healed on it, and preached other daies beside that day, &c. By all which I say it may well appeare, that there is not the same estate of the Sabaoth now vnder the Gospell, that was of it vnder the law.

*Que.* How then I pray you standeth it now?

*Ans.* There was in this commandement touching the Sabaoth euer something morall, and something ceremoniall. Whatsoever is morall remaineth still to vs as much to be obserued as euer of them: and whatsoever then was but ceremoniall, that is now by Christ taken away, and we freed from it.

As

As for example, to haue one day in the seauen to serue the Lord generally in, that was morall and remaineth still, binding vs vnto it, as also to rest that day from all labours, letting the course of pietie and sanctification that that day ought to be kept. But to haue precisely the saturday, and to rest so straightlie from all labour as they did, that was but ceremoniall and a shadowe, and therefore now abrogated by the comming of the bodie Christ.

*Que.* Yea but euen the day also now in our Church is chaunged from Saturday to Sunday.

*Ani.* Trueth it is, and for that matter marke and consider in the Scriptures, that as Christ in his time, so after him his Disciples in their time did beare a while with the infirmitie of the Iewes and taught on the Sabaoth, and Pau'e hasted to Ierusalem against the feast of Pentecost, yet so, that euer still they insinuated a freedome by Christ, and therefore daylie also met, &c. But when as false teachers vehementlie vrged a necessitie thereof, to shew the freedome by Christ from daies and times, then indeede stood they against it, and chaunged euen the

Acts. 13.

Acts 20.

Acts. 2 &

&c



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berie day quite and cleane.

*Que.* But did the Apostles indeed themselves make this alteration of the day?

*Ans.* How should wee otherwise thinke when wee consider these and such other places? First it is sayd in the Actes that The Disciples being come together the first day of the weeke to breake bread, Paule preached, &c. Now, the first day of the weeke with the Iewes was Sunday, immediatlie following their Sabaoth, wherein they vsed not to receiue the Sacraments and heare the word preached ordinarily, yet here we see the Disciples did, & not on their Sabaoth, which was but the day befoze: therefore you see a change of the day even by the Disciples. Againe, to the Corinthians Paule commaundeth that the Collection for the poore, which was a worke of the Sabaoth, should be made euery first day of the weeke, that is on the Sunday, as wee call it. And therefore we plainlie see what day they celebrated and met vpon hauing their solemne assemblies, namely, on this our Sabaoth, laying aside quite the Iewish Ceremonie. And it addeth also further strength to this, that Iohn saith in his Revelation calling this

Acts. 20. 7.

1. Cor. 16. 2.

Mark. 16. 2.

1. Ioh. 20. 1

'vpon the Commandements.' 149

this our Sabaoth day the Sunday, *Dominicum diem*, The Lords day. All or any of which testimonies if wee would seeke to delude, beside the iudgements of them that haue noted these places, the Historiicall testimonie of those daies, and since will preuaile. For in Eusebius wee reade it the witnesse of Dionysius the Corinthian, that in those daies they celebrated for holie the Lordes day. Tertullian naming the solemnities of the Christians, beginneth first with y<sup>e</sup> Lords day, which they celebrated, and sheweth their exercises. Iustinus Martyr nameth the same day and sheweth the workes. Ignatius against some that being Christians would retaine the Jewish Sabaoth, saith in plaine tearmes, We celebrate no longer the Jewish Sabaoth, but euerie one that loueth Christ, keepeth now holie the Lords day being honored with his resurrection. The like witnesseth Augustine, Cyrill, and euen all antiquitie. And therefore though we see not the verie time definitely named when this Sabaoth was changed, yet we see it was by the Apostles in their times, and therefore hath credite enough.

Apoc. 1. 10.

Euse. lib. 4.  
Cap. 23.

Lib. de idolatria.

Apollog. 2.

Now, the holie Church of Rome that

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would by this alteration made by this primitive and pure Church challenge authoritie and libertie to chaunge and doo what they list, surely wee must denie their consequence, till such time as they breede in vs by good prooue that credit of their spirit that we haue, and ought to haue of the Apostles that made this alteration of the Sabbath from Saturday to Sunday.

*Que.* This satisfieth mee for my part touching the alteration of that which was but Ceremoniall in this commaundement, namely, the day and the precise rest in it, neither can it be otherwise than absurd for any false Church, onlie vnder a title & an usurped name of a church to challenge authoritie to doo matters both contrarie to pietie and comelinesse, because the true Church of God hath done what was most agreeable to them both. But now as I see the bond vnto any particular day only, and to such strict rest in the same as the Iewes obserued, is taken away by Christ: so yet see I what is moral remaineth, namely a day in seauen, and a certaine rest in the same. Wherefore I desire aswell to know the reason of the remaining of the one, as I haue the cause of the abrogation



## vpon the Commandements. 151

tion of the other: & therefore first I pray you why haue we stil yet a Sabaoth, & shal haue till the end of the world: & secondly, what rest and exercises are therein required?

Ans. The ends of the remaining of a Sabaoth yet still in the Church of GOD, are thre. First, that wee might haue a kinde of resemblance and foyme of our eternall rest from sinne in the kingdome of God. Secondly, that by this meanes seruants and cattell might bee prouided for against the cruell greedinesse and vnSATIABLE conetousnesse of some masters and owners. And lastlie, that Ecclesiasticall discipline and some estate of a Christian common wealth in performing to the Lord ioyntly together demanded duties, might this way be established.

Que. Of euerie one of these I pray you severallie, for more plainenesse, and first, what is that spirituall rest and sanctifying of the Sabaoth which laieth before vs a resemblance of eternall rest?

Ans. That is when resting from worldly businesse, and from our owne workes and studies, wee yeelde our selues whollie to Gods gouernance, that hee may doo his worke in vs, and when (as the Scrip-  
K 4  
ture

ture tearmeth it) wee crucifie our flesh, wee  
 brydle the froward desires and motions of  
 the heart, restraining our owne nature that  
 we may obey the will of God. For thus do-  
 ing, our Sabaoth day here vpon earth shal  
 most aptly expresse a figure and likenesse of  
 the eternall and most holie rest which wee  
 shall for euer enioy in heauen. Yet euer mu-  
 wee knowe that these things are not to be  
 done onelie on the Sabaoth, but euen all our  
 life long, euerie day of euerie priuate man,  
 and this one day is appoynted chieflie a-  
 boue the rest, for our negligence and weake-  
 nesse sake only, without which such appoint-  
 ment it is greatly to bee feared some woud  
 neuer doo it.

*Que.* And is this spirituall resting from  
 sinne in deede necessarie in euerie one that  
 will as he is bound sanctifie the Sabaoth?

*Ans.* Surely it is euen so necessarie, as  
 that without this all our other resting, put-  
 ting on our better apparell, going to the  
 Church, hearing seruice, &c. is nothing but  
 euen abhorred of God and detested. This  
 is a great matter if wee had grace to conside-  
 of it, yet nothing but plaine and open Scrip-  
 ture. For what saith the Prophet Esay?

Bless'd

vp<sup>on</sup> the Commandements. 153

Blessed is the man that doeth this, and the sonne of man which layeth holde on it, hee that keepeth the Sabaoth and polluteth it not, and keepeth his hands from dooing any euill. See what it is to keepe holy the Sabaoth in the iudgement of the Prophet, euen to keepe our hands from doing any euill, that is to cease from sinne and our owne waies. Againe the same Prophet in another place : If thou consecrate the Sabaoth as glorious to the Lorde, and shalt honour him, not dooing thine owne waies, nor seeking thine owne will, &c. And in his first Chapter also, I cannot suffer your newe Moones, nor Sabaothes, nor solemne dayes (it is iniquitie) nor solemne assemblies, my Soule hateth them, &c. And why so? The reason followeth in the next wordes (For your hands are full of bloud) that is, you abstaine not from sinne, remaine still in auarice, deceite, crueltie, extortion, and such like, which as long as you doe, howsoever you seeme to sanctifie the Sabaoth, I abhorre you and your doings. And then followeth notably a description euen of this spiritual rest: Wash you, make you cleane, take away the euill of your workes from before mine

Esay. 56.2.

Esay. 58.13.

Esay. 1. 13.  
14.



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mine eyes, cease to doe euill, learne to doe well, seeke iudgement, releue the oppressed, iudge the fatherles, defend the widow, &c. Many other such places are there.

*Que.* Now I pray you of the second end and vse of the Sabaoth a little also?

*Ans.* That was and is, as hath beene saide in regard of seruants, and the brute beasts, who are to haue mutuall rest from their trauell, which yet some cruell vn-sati-able wretched misers would hardly haue graunted, had not **G D** instituted this day both for man and beast to rest in. This that I say is euident in the words of this law, and therefore it needeth no further prooffe. But let vs thus profit by it. First, it dooth wonderfullie shewe the goodnesse of God who neglecteth nothing that hee hath made, but carefully prouideth for the welfare euen of brute beasts. O faithlesse hearts, if wee can doubt the goodnes of our **G D** to vs, when wee here before vs see his care for those creatures whome hee hath made vs Lords of. Secondly, it well teacheth vs what nature, pietie, and charitierequireth at our hands touching our seruants and Cattell. Nature saith:

What

vp̄on the Commandements. 155

What wants his mutuall rest and ease  
still tost in paine and strife,  
Cannot continue long that course  
of labour, or of life.

Quod caret  
alterna re-  
quie dura-  
bile non est.

And therefore nature hath appointed as  
well the one as the other for her creatures,  
and willeth that senseles hearts in vs should  
not breake the same. Pietie willeth that we  
should let them serue God on this day as well  
as our selues, yea euen see that they do it,  
Who are all one with vs in Christ, made of  
the same GOD, redeemed with the same  
price, subiect to the same hell if they do not,  
&c. Charitie requireth that we should haue  
a feeling of the paines of our Seruants.  
Thankfulnesse would acknowlege the mer-  
cie of God, in making me Master and him  
seruant, when he could haue done otherwise  
if it had pleased him. And to conclude, if this  
rest we denie eicher to seruant or cattell, we  
shew there is no regard of nature in vs, no  
pietie, no charitie, no thankfulnesse to God  
for our estate, but the contraries of all these.  
I would to GOD men would carefullie  
thinke of this, who vpon euerie occasion can  
finde in their heart to sende horse and men,  
cart and carriage to and fro on the Lordes  
day

Ephes. 6.

Deutero. 5.  
Cap. 15.

day most wickedly. Assuredly it will haue a smarting recompence in the end.

*Que.* The third and last end of the Sabaoth, yet remaineth touching rest and exercises required. I pray you what rest are we bound vnto, and what speciall exercises on this day?

*Ans.* Concerning the former it hath been said befoze, that there is required of vs this day a resting from our proper labors in our calling, as your booke saith, so farre as they are hinderances to that sanctifying of the Sabaoth, that is required of vs. For in it thou shalt doo no manner of worke, &c. That is no manner of worke that thou canst not doo, and attend also to the exercises commaunded for the Sabaoth: as the artificer cannot worke in his shop and goe to Church to pray and heare, the countrey man cannot both serue the Lord with his neighbours at home as hee ought, and serue to his Chapmen his solde corne in the weeke dayes also, &c. Therefore from these we must abstaine.

Now for the second thing, namely, the exercises demaunded at our hands, manie they are, and hard of mee or any to bee either named or espied, so large is the Lawe of the Lord.



Lord. But as I can I will lay before you some of them. And first to begin withall, forasmuch as without knowledge of God there is no loue of god, without loue no faith, and without faith no saluation by God, therefore it is a worke or exercise of the Sabaoth, a duetie that we are straitely bound vnto, in that day to attend to the knowledge of God, by assembling our selues together into one place, and therewith feare and reuerence to heare, marke and lay vp in our heartes the word of God read or preached vnto vs.

*Que.* How prooue you this?

*Ans.* Doe you not remember the speech of the Shunamites husband to her when her childe being dead, shee desired an Asse to bee saddled that she might go to the man of god? 2. Reg. 4. 23  
What wilt thou doe with him to day saierth he, since it is neither new Moone nor Sabaoth day? Whereby you may plainly see that on those holy dayes they carefully resorted to the Prophets to be instructed in the wil of the Lord.

In the Acts of the Apostles againe thus Act. 20. 7.  
wee reade, that The first day of the weeke, that is on the Sabaoth day, the Disciples being come together to breake breade, Paule preached

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preached vnto them, readie to departe on the morrowe and continued preaching till midnight.

Act 13.16.  
Read Luk.  
4.16 &c to  
the 21. vers.

In another place, After the lecture of the Law and the Prophets, the rulers of the sinagogue sent vnto them, saying, yee men and brethren, if ye haue any exhortation for the people, say on: with a number moe such places. Whereby evidently we see the manner of keeping holy the Sabaoth in those dayes. Yet is not the going to the Church and outward hearing of the word al, but they are The good ground that heare the word and vnderstand it, bearing fruite and bringing foorth some an hundred fold, some fixtie, and some thirtie.

Mat. 13.23

*Que.* These places are plaine touching the custom of Gods children in times past, and beside these verie reason would teach vs that if God hath of set purpose in great wisdome appointed one day generally, of all men and women to be obserued: surelie he would haue on that day none to lurke at home in an hole, withdrawing themselves from God, from his word, from their brethren, and from all commaunded exercises on this day: and therefore in my opinion

out

our recusantes, as wee call them, that is our refusing Papists to come to Church, doo greatly offende, I pray you what think you?

Ans. I settle no sentence of them, but what the dreadful voyce of the eternal iudge shall pronounce vpon them, in his generall day to the horroz of bodie and soule euerslastingly, in the boyling heate of unquenchable fire, vnesse they repent, see and amend their intollerable obstinacie against the Lorde. For can it bee that the Lorde shoulde pronounce accursed all them that keepe not euerie tittle of his Lawe, and yet not punish them, that prophane his Sabaoth by withholding themselves from the Congregation, refusing appointed dueties by **G D D** himselfe, and at home or abroade, in this corner and that, vnder this hedge and that, patter to themselves, what God knowes they vnderstand not, and therefore consequently what the Lord detesteth, and will assuredlie charge them withall as sinne in that day of his? How can wee heare these examples of Gods Childzen, purpose lie set downe in his woorde to teache vs and our selues performing no such duetie,

Deut. 27.  
vlt.



duetie, yet boldly p̄sums of mercie? what the best of them with all their learning could say, for defence of this their toillie, haue we not heard, and may wee not reade? Too childish and frivolous are their reasons to iustifie so great impietie. I referre you to the reading of them your selues, together with the aunsweres made vnto them by the godly. This onely my selfe I say, that if I were a Papist and had to this day refused to come to the Church to receiue the Sacrament, &c. Yet I assure you now seeing the weake grounds of those doctors (for mo than one had their heads about them, though one beare the name) I should begin to looke better about mee, and neuer pin my euerlasting estate in paine and blisse vpon so slender and vngodlie perswasions of peruerse men. But what should wee speake of reason which truely they haue not of their deniall? God and many a conscience of theirs know full well, that it is not any impietie, which they are able to charge our prayer or preaching withall, but a secret sworne or promised obedience to the fozen Antichristian power of Rome, without knowledge what they doe, blindly consenting to doe as others doe,

bow, and haue done, for vaine glorie, and worldly speech amongst a fewe of their own packe, that maketh them obstinate against the Lord, despisers of his Sabaoth, rebellious against their lawfull and most gracious Prince and her lawes, vnkinde contemners of the counsell of their dearest friendes, breakers of their heartes whose liues they ought to loue, increasers of their woe whose paine in pietie they should neuer wish to see, and finally, euen every way to God, to prince, to Countrey, to friendes, and their own soules enemies most dangerous and pernicious. The Lord Iesus Christ open their eyes, touch their heartes, and confirme their practise of behauiour to his will, if it may stand with his good liking.

*Que.* I pray you now goe forward in recitall of the exercises of this Sabaoth.

*Ans.* Secondlie, beside the diligent hearing of the worde preached on this day and reade vnto vs, it is our dueties and a godlie exercise fit for this day amongst our selues, or with our pastor and Preacher to conferre and talke of that which hath been saide, and to aske questions how this and that is to be vnderstood. Such example haue wee

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**Mark. 4. 10.** in the Gospell, where it is sayde that when Christ was alone, they that were about him with the twelue asked him of the parable which before hee had vttered, and he readilie expounded the same vnto them. Then vttered hee moe, and without parab-  
**Vers. 34.** les saith the text, spake nothing vnto them, but hee expounded all thinges apart to his Disciples.

**Luke. 22.** Thirdly, to receiue together the supper  
**Act. 20. 7.** of the Lord, as we are commanded, and the Church euer accustomed to doe. To attend vnto Baptisme, if occasion so serue, duely pondering the promise that is past vs, to serue the Lord, and praying faithfullly for his guiding grace to be powred vpon our selues, and that of those infants then presented to the Church, that they and we may euer fulfill what we haue bowed before the congregation. Fourthly, from a true feeling heart of Gods receiued goodnesse to giue him thanks on this day for his many and great mercies vpon bodie and Soule, at home and abroad, vpon our selues and ours, knowne and vnknowne, bestowed the weeke passed vpon vs, to pray for the continuance of the same, all the next weeke ensuing, and euer  
 else,



vp̄on the Commandements. 163  
else, with his gracious supplie of all necessa-  
ries whatsoeuer, without the which either  
our woꝛldly estate, or spirituall obedience to  
him cannot be sustained.

Fiftly, to consider of the poore which the  
Loꝛd hath set amongst vs as subiectes foꝛ  
our loue to woꝛk-vpon, to see what they wāt,  
how they liue, and to visit them and pꝛouide  
foꝛ them. This hath euer of Gods children  
beē greatly regarded, and is a part of the  
discipline of the Church also. The Apostle  
Paule ordained a gathering in the Church of  
Corinth euery Sabaoth day to this vse, & that  
to the example of other refoꝛmed Churches.  
Christ visited the cripples and lazers on the  
Sabaoth day, and healed him that had none  
to put him in the poole. The boꝛne blinde he  
healed on the Sabaoth day. And from the  
godly care of our foꝛefathers touching this  
matter, haue flowne our hospitals, & almes-  
houses, with such like. This is an exercise  
of faith and loue fit foꝛ all times, but chiefly  
on the Sabaoth day to be regarded. Thus  
we see Christ when hee is hungrie, cloath  
him naked, visit him sicke, and so foꝛth, and  
sure shall we be to finde it at the generall ac-  
counting day of his.

1. Cor. 16.1

Iohn. 5.

Iohn. 9.

Matth. 25.  
35.

L 2

Lastly,

Lastly, to take care and conferre amongst our selves how to maintaine all meanes that serue to the knowledge of God, as the Ministers, Scholers, Uniuersities, schooles, and such like: To meditate also this daye more than other dayes of the creatures of God and of his exceeding goodnesse toward vs in them, is an exercise of the Sabaoth, with a number such moe, that were now too long particularly to name. Therfore to conclude and ende this matter, easilie may we hereby see, that to keepe holy the Sabaoth day, is nothing else but euen to separate, and consecrate the same to all godly exercises wherein our faith to God and obedience is to be shewed.

*Que.* If these then & their like be commaunded to vs on this day to be performed, their contraries I take by the same Lawe to be forbidden?

*Ans.* Trueth it is, and must needes be so, but I thinke it needelesse now againe to goe ouer them, and shewe their contraries: rather weigh them your self, and markethem particularly. Onely these I wish by name may more duelie be thought of, that if the sanctification of this day consist greatly in labouring

What it is  
to keep ho-  
ly the Sa-  
baoth day.

labouring to knowe the Lord by the preaching of his word, how shall they safely passe the curse of **G D D** for the breach hereof, who with benumbed soules, parched, padded, senselesse, and euerie way most hardened hearts, either lie and sleepe on the one side idle, or tossing the alepot with their neighbours, suffer this day to passe without any instruction, and like dumbe dogges holde their peace, no way discharging the dutie of a true minister, and one that tendereth the glorie of **G D D**, his owne and his peoples soules. What should I say of them that seeing the haruest great and the labourers few, and feeling within themselves, working a secret power, perswading to put their helping hand to this businesse, yet do not, but suffer the people to pollute the Sabaoth for want of teaching, and stay themselves from this worke of the Lord vpon causes, that as it is to be feared will melt away and not stand to excuse them, when **G D D** shall come vnto iudgement. Euerie Seruant to his owne Master, it is true, standeth or falleth, yet may one Seruant admonish another to beware betimes, and therefore with my whole heart I wish a due regarde hereof. Againe,



if to sanctifie the Sabaoth, be to consecrate it to holy vles, such as haue been named, it is possible for vs to escape the reuenging hand of the eternall God, if hee content in mercie with one day in the seauenth, we denie him that also, and dedicate it to drunkenness, to feasting and surfeting, &c. Now in the name of the God of Heauen, and of Iesus Christ his Sonne, who shall come to iudge the quick and the dead at the latter day, I require it of all that euer shall reade these words, that as they will answer me before the face of God and all his Angels at the sounde of the last trump, they better weigh whether carding, dising, & tabling, bowling, and cocking, stage plaies, & summer games, whether gadding to this ale or that, to this bearbaiting and that bulbaiting, with a number such, be exercises commanded of God for the sabaoth day or no. O heart all frozen and void of the feeling of the mercie of thy God, that hauing every day in sixe, every houre in every day, and every minute in every houre so tasted of the sweete grace of thy God in Christ, as that without it thou hadst perished every minute, yet canst not tell how possibly to passe ouer one day to his praise vnllesse one halfe

halfe of it bee spent in carding and bowling. Awake awake in Iesus Christ admonished awake, and seeing al the weeke long the Lord of heauen doth defend and feede thee, comfort and blesse thee, and is content'd but in one day especially to be regarded, bow with thy selfe in request of strength to keepe it, that to the Lord that one day shall be consecrated of thee, and obserued according to his will.

*Que.* These thinges then thus passed ouer, I pray you are these words, Sixe daies shalt thou labour, &c. A Commaundement, so that wee sinne, if wee labour not on them all?

*Ans.* No, they are no Commandement, but a permission, or a remission rather of so much right of the Lords. For euer hath the Church vpon occasions separated some of the weeke daies also to the seruice of the Lord, and rested from their labors. Which they neuer would haue presumed to do, if y<sup>e</sup> Lord had commanded to the contrary. And euen now our holy daies commanded by publike order, are not al to be misliked, if to y<sup>e</sup> glory of God & sanctification of his name, they be bestowed as they are intended. Therefore a coman-  
I 4
of

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of the Lords right who indeede might chal-  
lenge all.

*Que.* And for the seauenth day it  
selfe may wee not in any case doo any  
thing thereon, because the words heere  
are so, in it thou shalt doo no manner of  
worke, &c?

*Ans.* I haue saide befoze if you remem-  
ber that the pꛛecise and strict rest of the Iewes  
on this day was ceremoniall, and therefore  
now by Christ taken away, that it bindeth  
not vs. And therefore touching your questi-  
on and our estate in these daies vnder the  
Gospell, verie certaine it is, that not euen in  
the seauenth day we stand so bound to rest,  
but that in it also wee may worke, if either  
necessitie so vrgently requireth, or the deede  
done be greatly to the glorie of God. Exam-  
ples of the first are Dauid eating the shewe-  
bread, and the Disciples gathering and rub-  
bing the eares of cozne. Of the second, Christ  
himselfe healing on the Sabaoth day ma-  
ny, which yet the Iewes thought to be vn-  
lawfull. The discourse of Christ touch-  
ing this point in the Gospell is verie wor-  
thie noting, wherein hee flatlie and strong-  
lie refuteth this superstitious conceite of  
the



vpōn the Commandements. 169

the Sabaoth in the Pharisees, and all other by diuers arguments: as first by the example of Dauid aboue named. Secondly, of their lawfull practise, they circumcised children, and slewe their sacrifices, &c. on the sabaoth. Thirdly, by the testimonie of Osee, I will rather haue mercie than sacrifice. That is, loue to our brethren, than outward seruice. Fourthly, from the lesse to the greater, it is lawfull on the Sabaoth day to pull out a brute beast that is fallen into a pit, or is in such like daunger, as needes it must bee helped, or else it perisheth, therefore much more a man, &c. By all which you see that man is not made for the Sabaoth, but the Sabaoth for man. And euen in the right of our Christ, we also are in some sort Lords of the Sabaoth, as in it, to doe what urgent cause constraineth indeede, and may not conueniently be differred.

*Que.* Here is named in the words of the commandement the stranger that is within the gates. I pray you therefore how farre thinke you this bindeth vs?

*Ans.* I doe willinglie still tell you my opinion in euery thing, my selfe and you also I trust readie to yeeld to better aduise when  
we

Deut. 13.

we shall heare it. For my part I see not how we may answere it to the Lord, if being private men and householders, we suffer within our gate to lurke and lye hid, and that refuseth to obey the Lord in the sanctifying of this day, as is commaunded to the glorie of his name, after that such meanes haue been vsed for the refozming of them as possible we can. And the more I wey with my selfe that most straight law of the Lord for execution of them that should seeke to esttraunge any from the true God, the more I am confirmed by the verie end, equitie and meaning of it in this opinion against all affection of kindred, aliance, friendship, or whatsoener. Read the words, and marke the zeale which God requireth in all men towards him, whē as no meanes will refozme our friends, but they still peradventure tempt vs. And then by the way let it not passe vnmaked I pray you, how straightly all masters and mistresses stand bound to see that the Lord bee honoured not onlie in themselues, but by manservant and maid-servant, old and young in their houses of discretion, of the Sabaoth day, seeing GOD of purpose nameth them. And see again how this naming of the stranger

vpon the Commandements. 171

ger doubleth the bond moze vpon vs. For by comparison if wee stand charged with our stranger and guest, much moze with our daylie seruants, childzen, &c. it must needes bee, and indeed wey it well.

*Que.* I am then thus I thinke satisfied in euerie poynt of this commaundement, neither doo I remember what further to aske you herein.

*Ans.* The commandements of the Lord (saith Dauid) are exceeding broad, neither in deede is any man able so to lay open any one of them, but iudgement by the gift of GOD increased moze may bee seene and espied in them: but thus much now shall suffice for my measure, this onelie added, that this reason drawn for the Lordes owne example, who rested from his worke on this day, ought greatly to moue vs to the careful keeping of it: as euen the very first word also of the Law, for if you marke it, he doth not say, Keepe holie the Sabaoth day, but Remember to keepe it holie, that is, haue an earnest care of it, and in any case forget it not, but remember to keepe it holie. And thus much of this Commandement.



*The examination of the  
Conscience.*

The profitable vse and application of this commandement, is to wey and duely consider that it is the lawe of no man, but of God the chiefeſt lawgiuer, the wiſeſt, moſt righteous, and moſt able to reuenge, inſtituted of purpoſe by him for theſe and ſuch like ends. Firſt, that wee ſhould wholly conſecrate as that day our ſelues vnto the Lorde, and his ſeruiſe, hearing, reading, and meditating thoſe things, which might lay befoze vs the goodneſſe of almighty God toward vs, and our great ingratitude to him againe, with al other ſinnes, whereby wee haue prouoked him to wꝛath, ſtirring vp our hearts to true repentance for them, and amendment of the ſame. Secondly, for the eaſe of ſeruants and cattell, which otherwiſe by the vnnmercifull gréedineſſe and crueltie of ſome might hap-  
pelie bee abuſed. Laſtly, to expreſſe and lay befoze vs ſome ſhewe of that ſpirituall and eternall reſt in heauen, which we all ſo looke and long for. Then theſe things conſidered, to call to mind how often and grievouſly we  
haue

haue offended against euerie one of these, as against the first by absenting our selues from the Church, and place of common meeting, when wee might haue been present, if wee would, a verie horrible thing, if wee could duely regard and thinke on it. For what is it but to contemne God and his wisdom, to strive and fight against the Spirit, teaching and conuerting men by the ministerie of the worde, and euen in effect to say I am as wise and godlie, as either he can make me, or shall make mee: I will none of his grace. What is it but to giue a grieuous offence to others, for the which the liuing God hangeth a woe ouer our heads, saying, Wo be to him by whom offence commeth: it were better for that person to haue a millstone tied about his necke, and to bee cast into the bottom of the Sea: And againe, It were good for that man if he had neuer been borne? What is it but to feede the diuels humour, and to doo that thing, that most highlie pleaseth him? Againe, to consider how we haue offended, when wee were present at Church by negligent and colde performance of that thing, which time, place, and duetie required at our hands. Haue wee neuer come to the  
hearing

What it is  
to be ab-  
sent from  
Church,  
and place  
of com-  
mon praier.

hearing of the worde, but with reuerence, with willing desire, preparing our hearts before vnto it by some secret prayer within our selues, to the Lord, that he would blesse the speaker, that he may speake to our hearts and blesse vs, that wee may attentiuely hearken, profitablie feele, and thankfullie taking whatsoeuer is spoken, increase in obedience to it? Haue wee neuer come to the Sacraments, when wee could, and neuer without such examination, and other circumstances, as are straitly required of a Christian? Haue we spent the Sabaoth in godlie conference and meditation, pouring out thanks from a feeling soule for the Lords goodnes euer to vs, and namelie for the weeke passed? Haue wee visited or thought vppon the sicke, sore, diseased, imprisoned, banished, or any way suffering for a good cause, and to our power comforted them? Haue wee studied how either to procure or continue or increase amongst our selues, or our neighbours the meanes of saluation, as the preaching of the word, and such like? O beloued, we haue not, we haue not, wee knowe it and must needs confesse it, if there be any truely in vs. Too much haue wee neglected all these, yea euen diuers



diuers of the, it is greatly to bee feared, haue  
 little or neuer at all troubled our heads: but  
 for their contraries in most full measure wee  
 haue wallowed in them, and with greedinesse  
 euer accomplished them. Where is the Mi-  
 nister whose negligence hath not made his  
 people to pollute the Sabaoth? Where is  
 the people whose consciences awaked may  
 not iustly condemne them for vngodlie gad-  
 ding on this day to Churchales, to Wed-  
 dings, to drinkings, to banquets, to faires &  
 markets, to stage plaies, to bearebaptings,  
 & Summer games, and such like? Where is  
 that master that hath had a conscience to re-  
 straine his seruants from this impiety, or y<sup>e</sup> ser-  
 uant againe y<sup>e</sup> hath either brydeled himself for  
 y<sup>e</sup> Lords cause, or els wel accepted his master  
 or mistris restraint being made vnto him, &  
 which hath not rather burst out into vngodly  
 & disobedient speeches, murmuring that be-  
 cause he hath wrought al y<sup>e</sup> week, therfore he  
 should haue libertie to do what he list on y<sup>e</sup> sa-  
 baoth, not considering that this cōmandemēt  
 bindeth not only y<sup>e</sup> master himselfe to honour  
 God on this day, but to see to his familie so  
 much as he cā, y<sup>e</sup> they also do it: nay I would  
 to God the masters in many places were not  
 ring.

ringleaders to their owne and al other mens  
 people, to prophane this Sabaoth of the  
 Lord, and that euen such masters as in re-  
 spect of their calling, office and credite in the  
 countrey, should farre otherwise doe. When  
 dooth a Gentleman (to name no higher e-  
 states) appoynt a shooting, a bowling, a coc-  
 king, or a drunken swearing Ale, for the help  
 as they say, of some pooze one, but vpon the  
 Sabaoth? And if he be at the Church in the  
 forenoone, for the afternoone it is no matter,  
 he hath been very liberall to God in giuing  
 him so much. What day in the weeke vsual-  
 lie doth he giue so euil an example of vnmea-  
 surable sorting in bed, as on the Sabaoth?  
 But O filthie sauour that ariseth out of this  
 lothsome chanel, thus raked vp into the no-  
 strils of the Lord! I spare to speake, I  
 shame to see, I rewe to knowe what I fullie  
 know against our soules in this respect. Let  
 euerie man and woman more particularlie  
 view themselues, & lay open vnto the Lord  
 their sinne in sorrowe for it, by this occasion  
 thinke what is commaunded, looke what wee  
 haue done, and the Lord make our sinfull  
 hearts to see, and sigh for so great offence a-  
 gainst our God. What should I say of the  
 second

second end of the institution of the Sabaoth, namely for the rest of seruant and cattel: But euen in a word, woe to the man whom God shall iudge according to his guiltinesse herein. For it is too vsuall with all estates to be a meanes to robbe their seruants of the blessing due to the keepers of this lawe, and to pull vpon them the plague for the contrarie by making them ride and run, post & away, vpon euerie occasion that commeth in their heads, when in trueth if they would but euen looke into it, the matter may bee done well without such hast. O happie is that man whose heart thinketh how his seruant is bound to this commaundement of keeping holie the Sabaoth as well as he, hath a soule to lose or saue as well as he, to be nourished with the food of the word as well as he, and therefore thereon concludeth, he will neither sinne himselfe, nor make his seruant sinne in breach of this or any other commandement. The third ende of the Sabaoth wee heard it was, that hereby might be resembled in some sort our spirituall rest in heauen, wee ceasing from our owne workes, and doing the will of God. But are we able to say, we haue this done? O miserable men ten thousand times



if in this wee should haue our desertes: for wherein or how crucifie we the flesh more on this day than any other, brydle the froward desires of the heart, restraime our owne nature, and doe the will of GOD more on this day than any other? Alas our owne consciences crie vnto vs, we doe nothing lesse, wee drinke, wee eate, wee surfet, wee sweare, wee play, wee daunce, wee whoze, wee walke and talke idly, vainly, vncleanly and vngodly: these are our workes on the Sabaoth more commonlie than any day in the weeke else, and if this bee to resemble a spirituall rest, then indeede wee doe it, not otherwise. Thus stand wee therefore guiltie and grieuouſlie guiltie of this commaundement. So that if we had not a Sauour who in our flesh had fulfilled this lawe and euerie one for vs, and appeased the wrath of God his father, iustly conceived against our sinnes, neuer should we haue looked within his kingdome. And how shall we bee better for all which he hath doone, but by seeing our passed sinne, and namely our fowle and carelesse abuse of this Sabaoth of our GOD, by lamenting the same euen from our heart rootes, purposing vnfeignedlie to amend it hereafter, and euen  
euer

euer while life endureth to bee moze carefull  
 to honour **GOD** on this day than wee haue  
 been, and by stedfastlie beleeuing in **Christ**,  
 and for **Christ**, and by **Christ**, to haue all that  
 is past forgiven: This is the way to bee  
 freed from the curse of this commandement,  
 and all other which wee so grievously haue  
 transgressed, and therefore iustlie deserued.  
**O** mercie great and marueilous, **O** nature  
 sweet and patient of our **God**, who conten-  
 ting himselve with one day in seauen chiefly  
 to be his, and yet robbed of the same also by  
 vs vile wretches, notwithstanding till this  
 day hath spared vs, whereas a thousand  
 times and a thousand hee might with great  
 right haue destroyed vs either amongst our  
 pots, or in our daunces, or idle in our beds,  
 asking vs if that were to halow his **Saba-**  
**oth**, or to honour his name to swill and to  
 bibble, to leape, to wallowe and tumble in  
 bed, till it bee none, with such like. Now  
 doth hee speake, now doth hee warne, now  
 doth hee admonish, loath to punish vs if a-  
 nie saying will serue, as a most mercifull  
**GOD**, and if now wee will not consider,  
 learne and be instructed, that our waies here-  
 tofore haue not bene good, and therefore

amend them, surely, surely, if God be God, wee shall tast his hand, for so great disobedience. Now the living God awake vs, and touch vs truely in this behalfe, mercifull father lay it neuer to our charge, for thy great mercies sake, wherewith wee haue grieved thee touching this commaundement, but increase our knowledge, increase our feeling, increase our conscience, carefullie to liue and spend our daies in thy feare and fauour, as thou maiest bee honoured, the power of thy word magnified, our brethren moued with good example, our selues saued in the great day, and this Sabaoth of thine for ever hereafter more carefullie kept of vs, to the better performance of the former, for Christ his sake, Amen, Amen.

## The fifth Com- mandement.

### *Question.*

**W**Hat containeth the second Table?

**Ans.** As the first contained all duties due to the Lord, inward and outward, so the second Table containeth all



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all dueties due to our brethren, either in hart  
or action. And therefore in this second table  
are laid the verie grounds of all ciuill socie-  
tie, from whence all mens lawes procéde, if  
they be iust.

*Que.* But doo these works of the second  
Table concerne onely our neighbours?

*Ans.* No, wee may not thinke so. For  
though outwardly they be done to men, and  
immediatly as the proper obiect of them, yet  
indeed they are done also to GOD, and he  
more delighteth in them, than in all burnt sa-  
crifice. For if wee feede our brethren, cloath  
them naked, visite them sicke, or any way doe  
them good, God taketh it as done to himself.

*Que.* When any prescription is made to  
men in the Scriptures what they should do,  
why so often and vsuallie are the workes of  
the second table appoynted?

*Ans.* Not that they are better than the  
workes of the first Table, but for that they  
are the true bewzaiers of them: for euery  
hypocrite will say he loueth GOD, feareth  
God, trusteth in God, &c. because these are  
secrete dueties in the heart, and of man can  
not be iudged, but looke how he liueth toward  
his neighbours, and it may soone bee seene  
that

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that sayling in the dueties of the second Table towards men, the dueties of the first which he boasteth of in truth are not in him. For if they were, they would bring forth the other. He that saith he loueth GOD whom he neuer saw, and hateth his brother whom he hath seene, is a lyer?

1. Iohn. 4.

*Que.* Which is the first commandement of the second Table?

*Ans.* Honor thy father and thy mother, that thy daies may be long, &c.

*Que.* What is meant by honour here?

*Ans.* Reuerence, obedience, and maintenance, if neede require.

*Que.* What is this reuerence?

*Ans.* It is a true acknowledging in my heart and minde of that superiortie, which God hath giuen either my parents, or any other person, together with a willing declaration of the same, by any such outward gesture or behauiour, as it may be declared in, or by.

*Que.* How prooue you that we must reuerence our Parents?

*Ans.* Many sufficient proofes hath it in the worde; but a fewe may suffice vs. You  
Leuit. 12. 3. shall feare euery man his father, and his mother,

vpon the Commandements. 183

ther,saith the Lawe of God,that is,if we expound it,ye shall stand in a reuerent awe and regarde of them with loue : for wee must needes vnderstand a sonnelike feare, not a seruile in that place. Againe, Honour thy Father and mother,which is the first commandement with a promise, saith the Apostle: this honour implieth reuerence. Thirdly, the example of our Saviour Christ performing this reuerence to his mother & his reputed father Ioseph, doth proue it to vs. And that example of Salomon, who being King, and hearing that his mother came to speake with him, went to meete her, bowed downe to her,caused a seate to be set for her, and placed her on his right hand. Lastly, the scripture expressely forbidding such things as are contrarie to this reuerence, manifestlie proueth the same to be our duetie.

Ephes.6.2.

Luke 2.

1.Kings.2.

*Que.* What is contrarie to it?

*Ans.* First, to curse Father or Mother is manifestly contrarie to it, and hath not the Scripture forbidden it,saying: Cursed be he that curseth father or mother, & let all the people say amen? And againe, He that curseth father or mother shal die the death,yea he shall die,and his bloud be vpon him.

Deu. 27.1

Exo.21.17

Leuit.20.9



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*Que.* What else is contrarie to it?

*Ans.* To smite father or mother is apparantly contrarie to it, and this also hath the  
 Exo. 21. 15. word forbidden: He that smiteth father or mother shall dye the death. And to mocke our Parents is contrarie to this reuerence we owe them: and therefore it is said in the thirtie of the Prouerbes, The eye that mocketh his father, or despiseth the counsell of his mother, let the Rauens of the field deuoure it, and the yong Eagles picke it out.  
 Prouer. 30.

*Que.* How if the Sonne be a Magistrate, and the Father none, whether must he then reuerence his Father, or no?

*Ans.* In matters that concerne his office he must doe his office, and his Father must acknowledge his authoritie, but in priuate places, and matters, notwithstanding he is a Magistrate, hee must doe reuerence to his Father, as is due, neither taketh Magistricie this duetie from man, or out of man, for they may both well stand together.

*Que.* How prooue you it?

*Ans.* King Asa executeth his office, and deposeth his mother, we reade, yet otherwise no doubt he reuerenced her as as child. And  
 King. 15.  
 ch. 13.  
 pretily

pretily was it saide of Taurus the Philosopher, when the Father and Sonne came to to him about a matter, the Sonne being a Magistrate and the Father none, that the Father shoulde sit downe vppon that one stole that hee had, till the question was disputed, whether of them ought of right to haue it.

*Que.* And are the Children onelie bounde?

*Ans.* No in déede, but there is a duetie aswell of the Parents to their Childzen, as of the Childzen to their Parents.

*Que.* And what is that I pray you?

*Ans.* In generalitie this it is. If Parents looke for at their Childzens hands, honour, that is reuerence, obedience, and maintenance, if they néede according to abilitie, then is it questionlesse their dueties, so to behaue themselves toward their Childzen, as that these thinges may bee dewe vnto them.

*Que.* In particularitie what procureth reuerence to them?

*Ans.* First and foremost, if Parents will Parents be-  
hauour. bréede this in their childzen, let them in any wise carefully looke to their life and behauiour

our before them. For truly, graue, modest, and vertuous behauiour striketh the heartes of both childzen, seruants, and all other beholders, with a reuerent conceite of such persons, and contrariwise light behauiour loseth the same.

*Que.* What especial things can you name that in deede loose Parentes and superiors this reuerence?

*Ans.* Neglect of Religion, Drunkenesse, incontinencie of life, vncomely talke, wanton behauiour, swearing, with such like, and which may not be forgotten, brawles, iarres, and vnkindnesse betwixt man and wife before their Childzen and Seruants.

*Que.* What else breedeth reuerence?

*Ans.* Good bringing vp, a duetie which the Parents doe owe to their childzen, as farre as their power will reach, and which in deede maketh the childzen performe to them their dueties the better.

*Que.* How prooue you that parents are bound to this?

*Ans.* The Apostle giueth an expresse Commaundement of it, saying, Fathers, prouoke not your children to wrath, but bring them



them vp in instruction and information of the Lorde. And the neglect of this bringing vp maketh manie Parentes want good behauour in their childzen. For verie great is the force of it to good or euill, as that Hea-then man Lycurgus by his two whelpes be-rie liuelily set out, the storie whereof is this: Lycurgus desiring to let the Lacedemonians see the force of Education, brought forth on a day to them two whelpes, which hee had diuersly brought vp: the one he had accustomed to the fielde, the other kept euer at home, and with them he brought out also an hare, and a pot of potage: which when he had set downe, the one according to his vse of bringing vp, tooke presently to the Hare, and the other bitterlie neglecting, what euen nature should haue wrought a regarde in him of, as presently betooke himselfe to the potte of Potage. See then sayeth Lycurgus O pee Lacedemonians, what bringing vp is in verie brute and vnreasonable Creatures, how much more must it needes bee effectuall too good or euill in your Childzen? And the example moued them much. But in how manie moe examples out of good writings may

The force  
of Educati-  
on.

may we plentifully see how careful ever a  
 godly Parents have been, that in the fruit of  
 their bodies the Lord should be honored, and  
 his true religion planted and placed in their  
 posteritie: for verie well knew they that,  
 which experience taught both them and o-  
 thers, that as vertuous and godlie fruit is  
 a speciall blessing of the Lord, so an ungra-  
 tious and froward offspring is a crosse, that  
 next after sense of Gods wrath against  
 themselves, doth sting most bitterly the  
 heart of godly Parentes. And againe, they  
 knew that, which we also cannot be ignorant  
 of, that by nature neither theirs were, nor  
 ours are borne so pure, as that they needed  
 not the industrie of their Parents to reforme  
 them. For both then was it, and now is  
 it most true, which the spirit of wisdome say-  
 eth: Foolishnes is bound in the heart of a  
 childe, but the rod of correction shall drive  
 it away from him. And in another place,  
 The verie imagination of mans heart is al-  
 together euill from his childehoode. Won-  
 derfull hath the care of Heathens been there-  
 fore in this respect, as partly you haue heard  
 and might most largely haue laide further  
 before you, if it were needefull. An ancient  
 saying

Pro. 22. 15.

Gen. 8.

saying it was and common amongst them :  
*Nil dictu foedum visuue hac limina tangant*  
*Intra qua puer est.* That is, Let neuer anie  
 thing vndecent to be saide or seene enter into  
 the house where a childe is within. Cato  
 that wise Counsellor of Rome, thrust Man-  
 lius from the Senate, because on the day  
 time his daughter being by hee kissed his  
 wife. Plutarch in his booke of this matter  
 singularly discourseth of this care, how  
 great it ought to bee, and euer hath been in  
 good men, and he maketh a comparison be-  
 twixt Education and other matters which  
 men much esteeme, preferring it before them  
 all: *Natalium splendor*, (saith he) *res est*  
*praclara, at bonum a Maioribus profectum,*  
*&c.* That is, Birth and Parentage is a no-  
 table thing, but yet descending to vs from  
 others. Riches are highly regarded, yet so-  
 denly taken from them that haue them, and  
 giuen to them that looked not for them, and  
 euer common to the bad as well as to the good.  
 Glorie is a thing in mans eyes honorable,  
 yet euer most variable. Beautie much wi-  
 shed for, yet not to bee kept any long time  
 with all the wishes & wisdome in the world.  
 Onely one thing, saith he, there is, the bene-  
 fit



fit whereof neuer fayleth, but with life, and that is the singular fruite of good bringing vp. Lycurgus the Rhetorician, when it was objected to him, that he wasted too much vpon the teachers of his Children, answered most wisely, that to a man that in deede would undertake to better his children to his desire, he would not onely giue that wages, but euen the halfe of all that euer hee possessed. Such a care had this Heathen of that, which Christians professing God, can be so carelesse of in these dangerous and infectiue daies. Aristotle could say, that looke how much better it is to be well, than to be: so much more bound are those children to their parents, that receiue by them good bringing vp, than they which receiue but their bare existence in the world. Another in Plutarch againe saith verie pretily, that if he could, hee would get him to the top of the highest hill that any where he might finde, and with all his power, from whence hee might furthest be heard, crie out vpon the monstrous madnesse of thousands of Parents, that take such intollerable and vncessant paines to leaue much vnto their children, and yet neuer any care at all in comparison, what man-

Crates.

vpōn the Commandements. 191

ner of men or women they shall be, to whom  
 so much must be left. As though that earth-  
 lie pelfe either wholly made a man, or else  
 must of necessitie with woꝛldly credite, con-  
 tinue his posteritie vpon earth, when want  
 of bꝛinging vp maketh want of knowledge  
 any way, with credite to vse the same. But  
 what view I so much the commendable care  
 of Heathens in this behalfe? Haue not Gods  
 faithfull bin in this point as careful as they?  
 Yes truely, many haue, and in better order a  
 great deale. For there being in this thing de-  
 grees & steps to be obserued, as first of piety,  
 secondly of learning, thirdly of manners, and  
 lastly of the function or calling: the children  
 of God, many of them haue in this excelled  
 the Heathen, that being generally as careful  
 as they in al, particularly in this as men bet-  
 ter acquainted with it, through greater giuen  
 light and knowledge they haue far excelled  
 them, that first they haue attempted what in  
 deede is first to be cared for, namely, to frame  
 the hearts of their children to God & grace,  
 and then in order to the things following.  
 We see it in Adam, who taught his sonnes  
 to serue y<sup>e</sup> Lord. We see it in Abraham most  
 notably. We see it in Timothies Parentes,  
 who

Gen. 4.

Gen. 18.

2. Tim. 3.

1. Chro. 28.

who brought him vp from a Childe in the  
 .9 knowledge of the scriptures. We see it in

2. Kings. 4.

Deut. 6.

Psal. 78. 5.

Dauid, Ioas the king, and a number others.  
 Generally to them all it was a Commande-  
 ment, that as soon as their children could un-  
 derstand and aske them questions, they  
 should carefully instruct the concerning the  
 Lords dealings with them, and for them.  
 And I doubt not but many did it of the an-  
 cient Christians. Philo. writeth that they  
 were called *cultores ac cultrices*, that is to say,  
 Tillers, because as men painefully till their  
 ground, so they carefully laboured the  
 ground of their Childrens hearts, to plant  
 in them the feare of God. *Nos hodie vastatores ac vastatrices*, (saith he) That is, We  
 in these dayes may better bee termed de-  
 stroyers than tillers, so rechelesse we are, and  
 careles in this so great a matter. Hence  
 sprang the Cloysters in the beginning saith  
 Chrysostome, and that kinde of life, namely  
 of the exceeding care that men had to haue  
 their children well brought vp, and excluded  
 from euill company, and hurtfull sights in  
 the world, till yeares and settled instruction  
 had made them lesse capable of the harme  
 thereof. Afterward they degenerated from  
 that

Lib. 3. con-  
 tra vitupe-  
 ratores mo-  
 nast. vite.



that institution, and became as we wel know  
 dens of dyones, and nurceries of vngodli-  
 nesse, corrupters of all, not correctors of a-  
 ny, and the wrath of the Lord hath now de-  
 stroyed them. It is a good admonition of wise  
 Salomon: Teach a childe in the trade of his Prou. 23.  
 way, and when hee is olde, hee shall not de-  
 part from it. And that experienced sonne of Syrach. 16.  
 Sirach in many places speaking of this mat- 22. & 30.  
 ter, hath these words, in my opinion not also.  
 lightlie to be looked on: Neither desire nor  
 delight (saith he) in children, though neuer  
 so manie, vilesse the feare of G O D be in  
 them. For one that is iust, is better than a  
 thousand: and better it is to die without  
 children, than to leaue behinde vs vngodlie  
 ones. Thus let it suffice to haue touched  
 this matter, whereof long and large treati-  
 ses are made, needefull to be touched, if euer  
 needefull, and euen long stode vpon. For too  
 much it is of parents neglected, and yet are  
 they grieued, if of their children they be not  
 reuerenced: and howsoeuer many there bee,  
 that in these daies are carefull enough to  
 procure vnto their children knowledge of  
 Artes, of Countries, and of any thing that  
 in worldly sorte may make them mightie,  
 famous,

famous, and spoken of : yet is the grounde of all verie fearefully neglected, namely to settle in them the true feare of the God of Israel, deliuered and taught in his word. Yea it is euen accounted by Father and Child not so needefull or besëeming for a Gentleman, to the great exasperating of the Lords wrath against them and their sēde. Humilitie also and shamefastnes are taken from youth in these dayes euen by their parentes and their teachers, and where it hath euer been hylde, that blushing in measure, modestie, and silence haue been commendable tokens in yong pēeres, now is it a shame to be ashamed at any time, blushing is want of countenance and bringing vp, silence is ignorance, modestie is too much mayderlines, and in short, now vertue is vice, and vice very comely and gallant behauiour. So times are changed to and fro, and chaunging times haue chaunged vs too. But of this thus farre.

*Que.* What else nourisheth in children due reuerence?

*Ans.* Due correction. Due I say with wisdom and moderation. For he that sparreth his rodde, hateth his sonne : but he that loueth

vpon the Commandements. 195

loueth him, dooth chasten him betimes. 19.verse.18.

Chasten thy Sonne while there is hope, and  
let not thy soule spare for his murmuring.  
And in another place, Withhold not correc- 23.verse.13.  
tion from thy childe, for if thou smite him,  
he shall not die.

*Que.* But what if parents in foolish pitie  
cocker vp their children, and pretermitt this  
due aduertisement?

*Ans.* Then will they lose this reuerence  
most assuredly in their hearts, and often  
make them come to euill ends. It is proued  
by Heli his two Sonnes, who by their Fa- 1.Sam.2.&c  
thers lenitie conceived not what it was to the 4.also.  
sine against the Lorde, and therefore to  
their owne hurt, and their Fathers great  
griefe, tasted the heauie hand of G D D,  
and dyed both in a day. Also by Absolon,  
Ammon, and Adoniah, Dauids Sonnes.  
Whose fearefull ends may serue for euer to  
admonish all Parents, how they foolishlie  
loue their children, and cannot abide to say or  
doe their dueties to them, or yet to let o-  
thers. Marke well the sixt verse of the first  
Chapter of the first booke of Kings, and  
bee wise betime. A small twigge will not  
kill the tenderest Prince, Lord or Lady in the  
world.



195 Questions and Answers

Pro.23.23.

world. If thou smite him, saith Salomon, you heard before, he shall not die : I warrant him.

*Que.* What is the second part of this honour that Children owe to their Parents?

*Ans.* Readie and willing obedience.

*Que.* And what is that?

*Ans.* Obedience is the performance of Parents will so farre as lieth in our power, and lawfullie we may.

*Que.* And howe prooue you that this children are bound vnto?

Pro.23.22.

Colof.3.20.

Ephes.6.1.

Leu.21.18

c.

*Ans.* First, by the wordes of Salomon: Obey thy father that hath begottē thee, and despise not thy mother when shee is old. Secondlie, by the Apostle to the Collossians : Children obey your parents in all thinges, for that is well pleasing vnto the Lorde. And to the Ephesians againe, Children obey your Parents in the Lord, for that is right. Thirdly, it is verie strongly proued by the sharper punishment, which God appointed for al disobedient children, to wit euen flat and present death. For we read in the Law: If any man haue a sonne that is stubborne and disobedient, that he will not

**vpon the Commandements. 197**

not hearken vnto the voyce of his father and mother, and they haue chastened him, and he would not hearken vnto them, then sha'l his Father and Mother take him and bring him vnto the elders of the Citie, and vnto the gate of that same place, and say vnto the Elders of the Citie, this our sonne is stubborne and disobedient, and will not hearken vnto our voice, he is a riotour and a drunkard, and all the men of the Citie shall stone him with stones to death, and thou shalt put euill away from thee, and all Israell shall heare and feare.

*Que.* But howe farre must a childe obey?

*Ans.* If wee passe ouer the discourse of Philosophers touching this matter, & come to the scriptures, the Apostle Paule determineth it thus, That children must obey their parents in all things.

Colos. 3. 2

*Que.* Why, but shall wee thinke Paule would haue a childe in dedde obey his Parents in all things, as the woords sounde? VVhat if they commaund a wicked thing?

*Ans.* No indeed we may not take Paules woords so generally, but wee must expounde  
that

Ephes. 6.

Matth. 10.

that place by another place of Paul to the Ephesians, where hee biddeth Childzen (as you heard aboue) obey their Parentes in the Lorde. And by the words of Matthew where it is sayde, Hee that loueth Father or Mother more than me, is not worthie of mee.

*Que.* And how then conclude you touching my question?

*Ans.* Thus I conclude, that a Childe is bounde to obey his Parentes in all things in the Lorde, that is, so farre as his obedience may stand with the duetie which hee oweth to his God and with such circumstances touching his owne person, as both reason and pietie woulde, shoulde bee regarded. Which conclusion compriseth assuredlie their obedience as touching marriage.

*Que.* What begetteth this obedience in children?

*Ans.* When Parentes desire obedience, they must knowe that it is their duties to command things lawfull in respect of God, and conuenient in regarde of their childzen.

*Que.* What is the third and last parte of this honour?

*Ans.*

This excludeth forcing to marriage against all liking.



vpon the Commandements. 199

**Ans.** Maintenance of our parents, if neede be.

**Que.** What meane you by this maintenance?

**Ans.** It is a thankfull sustaining of the want of our Parents either by our riches, counsell, strength, or any other thing, which God hath blessed vs withall, and they haue not.

**Que.** But how dare we interpret the commandement thus: Honour thy Parents: that is maintaine them as thou art able and they haue neede?

**Ans.** Surely first verie reason telleth vs, that this is as due as either reuerence or obedience: but to let that passe, wee haue apparant scriptures, wherby honoz is meant maintenance. As namely in the Apostles speech to Timothie: Honour Widdowes, 1.Tim.5. that be Widdowes in deede. That is, provide for them & let the be sustained. Againe, in the same place a little after, They that rule 17. well are worthie of double honor, whereby honour in part is meant maintenance. Lastly, in the Gospell of S. Marke our Saviour Marke.7. Christ notable sheweth that the Scribes, and Pharisees, perswading Chilozen to giue to their

their vse, that wherewith they should haue helped their Parentes, caused them to break this Commaundement in not honouring them as they should. Where we euidently see Chꝛst himselfe includeth in this honour, maintenance, and these places as they warrant this interpretation, so doe they also plainly pꝛoue that children owe this duetie to their Parents.

*Que.* What further may bee saide for the warranting of this, that children ought to releue their parents wherein they can?

*Ans.* Beside the testimonies of Scripture now alledged to pꝛoue it, the spirite of God hath added reasons to vꝛge it, and there are also examples to perswade it, and fearefull experiences of Gods wꝛath vpon the contrarie to feare vs from it.

*Que.* What reasons?

*Ans.* In the 6. to the Ephesians the first verse this reason is added; because it is a iust thing oꝛ right. And indée so it is right both in respect of God that appointeth it, and in respect of that which our parents haue done foꝛ vs before.

*Que.* What else?

*Ans.*

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**Ans.** Againe in the 3. to the Collossians, the 20. verse this reason is aledged, because it is well pleasing to the Lord.

**Que.** What examples?

**Ans.** Valerius in his 5. booke & 4. chapter sheweth a notable example of a daughter that nourished her mother in prison with her breastes. And if Heathens by the law of nature knewe so much to bee their dutie, howe much more Christians hauing added thereto vnto the light of Gods word?

**Que.** What els?

**Ans.** It is also read of the Storkes, that when they are old they keepe continually the nest, and their young birds prouide for them, and feede them till they die.

**Que.** Well then, yet what nowe if children refuse thus to behaue themselves to their parents, or neglect it?

**Ans.** They are thē to looke for the wrath of the Lord in them sharply with heauie hand punishing so foule a fault. And to consider well that as others haue found him, so shall they vndoubtedlie. Cham, Reuben, Hophin, and Phinees; with a number others are before their eyes, as experiences to bee wise by: if they haue grace.

And



2.Sam.18.

And aboue all other Absolon that gracelesse man, who like a disobedient childe to a good father, sought greatlie to dishonour him, and so horrible was this sinne, that euen the earth was wearie of so wicked a burden and would carie him no longer. The heauens also were ashamed of him, and the wrath of **G D** hanged him by betwixt heauen and earth, by the haire of his head, til Ioab thrust him through with three darts beeing yet aliue. A fearefull spectacle to all Rebelles againste their Prince, or disobedient Childzen againste their Parents.

*Que.* Brieflie now whom doo you note to bee comprehended heere vnder the title Parents?

*Ans.* First, Parents by nature: secondlie, by dignitie and office: thirdly by age, and fourthly by benefite. Generallie they are all in stead of Parents to vs, by whom as by instruments the Lorde deriueth his mercies to vs.

*Que.* Who bee Parents by dignitie or office?

*Ans.* Magistrates ouer the people, Masters ouer their seruants, Ministers ouer their

their charges, and such like.

*Que.* For Magistrates what say you?

*Ans.* I say their place and calling, that portion aboue others which the Lorde hath giuen them of his authoritie, Maiestie, and excellencie, proueth vnto vs, that wee must reuerence them. The increase and safetie of that which wee possesse through peace maintained by them, proueth that wee ought againe thankfullie to maintaine them, their estate and gouernment by Tribute, Taxes, Subsidies, and such like: and for obedience it is in a number of places commaunded, as are also the former. Therefore when as all the parts of honour are due vnto them, as reuerence, maintenance and obedience, I may conclude, Magistrates as Parents are to be honoured.

*Que.* There is no question of any of these, but now how farre are Magistrates to be obeyed?

*Ans.* Certainelie but in the Lord, as was sayd befoze of our naturall Parents. For the limites both of the Magistrates bidding and our obeying, are these two, pietie and chastitie, contrarie to these must neither they command, nor we do.

*Que.*

*Que.* How prooue you this?

Exod. 1.

Dan. 3.

1. King. 18.

*Ans.* In the first of Exodus, when the Kings commandement passed these limites, the midwives would not obey, and the Lord blessed them for it. The three children obeyed not the King, as we reade in Daniell, Obediah, and Heliah obeyed not the King and Quene, Daniel himselfe obeyed not, and the Apostles sayd, God befoze you must be obeyed, with many such examples.

*Que.* What if statutes be strait, and in yeelding our pollicie great, may wee not yeeld a little?

*Ans.* Indeede bee the weather neuer so hote, statutes neuer so strait, pollicie neuer so great, God is God, hell is hell, wee may not do what is good in our owne eyes, nor decline either to the right hand or to the left. Reade the Prophet.

Mich. 6. 14.

&c.

*Que.* How prooue you that Ministers are contained vnder the name of Parents?

*Ans.* They are in scripture reputed spirituall fathers, as wee may see in many places, namely to the Corinthians, Though you haue ten thousand instructors in Christ, saith the Apostle, yet haue you not manie fathers, for in Christ Iesus I haue begotten you

1. Cor. 4. 15



vpon the Commandements. 205

you through the Gospel. Againe to the Galathians, My little children, saith he, of whom I trauell in birth againe vntill Christ be formed in you. And in his Epistle to Philemon, I beseech thee for my sonne *Onesimus* whom I haue begotten in my bonds Therefore truely tearmed Elizeus the Prophet Elishah, when he cried, my father, my father, the chariot of Israell, and the horsemen of the same. Now then, since they be thus accounted in the word, prooue enough it should bee that all those three partes of honour lately spoken of belong vnto them. Yet for more full contentation let vs weigh the words of Christ in the Gospell, As my father sendeth me, so send I you, he that heareth you, heareth me, and he that despiseth you, despiseth me, with many such. Whereby apparant it is that in his Ministers God is honoured or dishonoured, for obedience to them in the workes of their calling the Scripture also is plaine, saying: Obey them that haue the oversight of you, and submit your selues, for they watch for your soules, as they that must giue accompts that they might doo it with ioy and not with griefe, for that is vnprofitable for you. And for their maintenance

Gala.4.19.

Verse 10.

2.Kings.2.

12

Iohn.20.

Math.10.

Hebr.13.

nance also testimonies many are there in number both in the olde and newe Testament, as Thou shalt not mustell the mouth of the Oxe that treadeth out the corne, The workman is worthe of his wages, Hee that serueth the Altar let him liue of the Altar, Hee that deliuereth vs spirituall thinges by verie good right ought to chalenge and reape at our hands againe temporall: and to conclude, in flat wordes the Apostle commaundeth, let him that is instructed in the worde make him that hath instructed him partaker of all his goods, with other such speeches diuers.

*Que.* How prooue you that masters are fathers to and ouer their seruants?

*Ans.* For the office and duetie, no man that is godly will doubt (I hope) that y<sup>e</sup> Lord hath blessed him with that superiouritie aboue others, not that he should rule as a tyrant ouer them, but to loue, cherish, and defende them euen as a father his children, they doing him true and faithfull seruice. And for the name it self, beside a nūber other p<sup>r</sup>oofes, that plaine place warranteth it in the booke of the Kings, where Naamans seruants come vnto him and say, Father, if the Prophet had

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commaunded thee a great thing, wouldst thou not haue done it? See how the spirit of God giueth to masters the title of Fathers.

*Que.* What prescription is there in the word for seruants dueties towards their masters?

*Ans.* First see the words of Paule to the Ephesians: Seruants bee obedient to them that are your masters according to the flesh, with feare & trembling, in singleness of your harts, as vnto Christ, not with seruice to the eye as men pleasers, but as the seruants of Christ doing the will of God from the hart, with good wil seruing the Lord & not men, & know ye that whatsoeuer good thing any man doth, that same shall hee receiue of the Lord, whether he be bond or free. Secondly, weigh well the same Apostles speech to Titus, Let seruants be subiect to their masters, & please them in al things, not answering againe, neither pikers, but that they shewe all good faithfulness, that they may adorne the doctrine of God our Sauour in all things. Again to the Colossians most notably speaketh the same Paul saying: Seruants be obedient to the that are your masters according to the flesh in al things, not with eye seruice  
as



Colos. 3. 22

as men plealers, but in singlenesse of heart fearing God : and whatsoeuer you doo, doo it heartilie, as to the Lord and not to men, knowing that of the Lord yee shall receiue the reward of the inheritance, for yee serue the Lord Christ. The same counsell giueth Peter also, adding that not onelie to the loving, kind and courteous master, but euen to the froward also, of seruants this duetie must bee perfozmed. And marke this well I beseech you, because manie seruants take their masters unkindnesse for an excuse of their disobedience or infidelitie in their seruices, which indeede must not bee so, saith Peter, but bee they neuer so froward, yet wee must doo all duetie if wee bee seruants, and euen ioy heartilie in that crosse, that notwithstanding our faithfull and painfull duetie, yet wee suffer unkinde wordes, sower and seuerer lookes, with such like at their handes. For we serue not them, but GOD in them, saide the places befoze cited, and what good thing soeuer we do, we shall receiue it at our good Gods handes againe assuredlie what contempt soeuer they shewe of vs, casting vs off unrewarded, yea euen with hatred, peraduerture for our good wils, as often it falleth

out. O sweete and most sweete comfort for  
all seruants. What stonie heart doeth not  
euen melt at the consideration of this grati-  
ous nature of the Lord, that if I bee a ser-  
uant, and honour him in that my calling  
by true, faithfull, painfull and louing seruice  
to my master and mistresse, be they neuer so  
lower, so waiward, so vnkinde, so bitter, so  
without either discretion to discerne a good  
seruant, or conscience, to reward him: yet  
will my God, my God, I say, neuer forsake  
mee, but returne into my bosome with his  
blessing my true dealing, liuing and mea-  
ning, most assuredly, and marke the prooofe  
and practise of the same vpon Iacob and Io-  
seph, with others, as you read them. Stand  
therefore in strength, serue with comfort,  
slippe not from your calling for want of re-  
warde, if other abilitie serue to continue.  
The Lords worde is past him, his promise  
is out, he will consider and recompence all  
true seruants, feare it not, doubt it not, but  
cleaue to the Lord, and when euer any snubs  
and checkes in worde or countenance vnde-  
serued arise, say in your heart with Dauid  
cherefully, O Lord blessed is the man that  
putteth his trust in thee.

Psal. 84.

## 210 Questions and Answers

*Que.* What say you of parents in respect of benefites?

*Ans.* I must needes say they are greatly to be honoured and truely loued againe, whose loue and affection hath broken out in frutes to vsward. For ingratitude before God and man is hatefull. And hee that rewardeth euill for good, euill shall neuer depart from his house, saith Salomon.

Pro. 17. 15.

*Que.* Howe prooue you that vnder the title of Father and Mother olde men and olde women bee meant, and to bee honoured?

1. Tim. 5. 2

*Ans.* The wordes of Paul to Timothy teacheth it: For rebuke not an elder, saith hee, but exhort him as a Father, and the elder women as Mothers. And touching the honouring of them the lawe is plaine, Thou shalt rise vp before the horeheade, and honour the person of the olde man, and dreade thy God: I am the Lord. And in Elihu wee see the practise, who staied his speech that his auncients might speake before him.

Leu. 19. 3 2

Iob. 32. 6.

*Que.* Howe then may wee conclude this matter?

*Ans.* Thus for this thing wee may note  
and



**¶** end. That if the scripture to Magistrates, ministers, masters and such like superiours, haue giuen the name of parents, then ought they all, and euerie one of them in heart, affection, and action, be aunswerable to the same.

Let all town officers consider this, & become parents not spoilers of the town.

**Que.** Nowe then to proceede, heere is a promise added to the keepers of this commaundement, that their dayes shall be long in the land. And to the Ephesians it is sayde, that this is the first commandement which is a promise, yet was there one added to the second, if you looke on it, howe then aunswere wee this?

Ephes. 6.

**Ans.** Wee aunswere, that the promise annexed to the seconde commaundement belonged to al, but this belongeth particularly to this, and therefore it is the first with any speciall promise.

**Que.** What might be the reason of this promise?

**Ans.** This may seeme to be some reason of it. Naturall parents, are the instruments of life, other parents, as Magistrates, Ministers, and benefactors, are the instruments of good and comfortable life. Now it

pleased the Lord to giue them for a blessing long life, who dutifully behaue themselves to the instruments of life.

*Que.* Why? but is long life such a blessing.

*Ans.* Surely mans life is full of trouble and grieve, it cannot bee denied. Yet I answered first, that notwithstanding euen to liue and haue a beeing is of it selfe a mercie of the Lords, yet to continue liuing, to serue and praise the Lorde, to increase his kingdom, by any abilitie in vs, is a greater mercie. For a good nature reioyceth in oportunitie giuen to shew himselfe thankfull, though it bee to his trouble and cost, and so must we. Secondly I answered, that all these miseries of mans life haue come of man himselfe, and not of God, and therefore we ought no lesse to accompt of Gods blessing for the thing, which we our selues haue beene cause of. Thirdly it may be answered, that God doth not promise barely long life in this place, but good with it also, either in respect of outward prosperitie, or inward comfort.

*Que.* How prooue you that?

*Ans.* By hauing recourse to Pauls words, who repeating this blessing vpon them that  
honour

honour Father and Mother, doeth not say onely, that thou mayst liue long on earth, but, that it may bee well with thee, and thou maiest liue long vpon earth. Therefore though mans life bee full of miseries, yet as God promiseth continuance of it, it is a blessing and a great blessing.

*Que.* Howe can this promise respect vs, seeing, it nameth particularly Canaan, saying, that thy dayes may be long in the land which the Lord thy God giueth thee, meaning it?

*Ans.* Paul againe doth answere this, who boldly putteth for those words these on the earth: therfore by his interpretatiō it is not to bee restrained to Canaan onely.

*Que.* Doe alwayes they that honour Parentes liue long, and contrariwise againe?

*Ans.* Wee may not say so. For al things fall out alike to the good and euill, iust and vniust, saith Salomon, meaning of outward things as life is, and it is the wisdom of the Lorde it should bee so, that good things (as wee call them) may not bee too greedily sought for, because they are common to the wicked, neither euill thinges be vn-



lawfully eschewed, because they are incident to the good.

*Que.* Howe then is God true in his promises?

*Ans.* So farre as long life may bee a benefite to his children, so farre he euer giueth it: but if in wisdom hee knowe it better for them to be gathered to their fathers, then he taketh them away and recompenseth want of temporall life with eternall.

*Que.* Yea but that is not his promise then, for his promise is long life here.

*Ans.* He that promiseth money, and giueth golde, breaketh not his promise: he that promiseth little and giueth much, breaketh not his promise: but so doth the Lord with vs, and therefore who is hee that vnthankfully pleadeth against his mercie?

*Que.* What fruitfull notes nowe gather you of these wordes?

*Ans.* First wee may note that the Lorde ioyning a promise of mercie to this commandement, and not dealing so withanie thing which he liketh not, greatly pleasing out of question in his sight is the keeping of this lawe: namely when euery man doth dutie where dutie is due, and in loue wee al-

lowe

lowe, cherish and maintaine one an other.

Secondly if long life be a blessing promised to such as obey their parents, and this obedience proceedeth greatly of good education, then they that carelessly and vngodly neglect the same in their children, doe as much as lyeth in them shorten the dayes of their posteritie.

Lastly wee also in this promise annexed, note, that if long life bee a gift of God, then commeth it not by nature or good constitution of bodie, further or longer than it pleaseth the same G D D to blesse the meanes, and graunt it. And thus much briefly of this commaundement.

### The Application.

**N**owe remaineth it to applie these things to our selues, euerie one disclosing his life, and inwarde thoughtes before the Lorde, and before our selues, as neere as wee can, to the ende that sight of sinne if it be found in vs, may bring forth sorowe: and giuen grace in some strength to stand, if we can find we haue had it, may increase our thanks to G

Lord our God, who did so assist vs. Let e-  
 uery one wey their calling and estate, see  
 what of them in this law the Lord requireth,  
 and what of them in their places hath beene  
 perfozmed. Childzen in dutie subiect to our  
 Parents, wee are or haue beene euerie one  
 of vs. Haue wee then euer done it, or pre-  
 sently doe we in the true testimonie of a fee-  
 ling conscience reuerence in heart, and by all  
 outwarde ordinarie meanes those ordained  
 instruments by the Lorde of so great good  
 vnto our naturall parents? Neuer haue our  
 heartes harbored any light or vnworthe  
 thought of them or against them? Neuer  
 haue wee sayled in anie outwarde gesture to  
 testifie to the worlde our hidden loue and  
 duetifull regarde of them? Can wee say in  
 truth, what of a childe anie way ought to be,  
 or (to mitigate the matter a little) what of  
 vs possibly could be perfozmed in respect of  
 age, of strength, of abilitie, of time and opor-  
 tunitie, with such like, that of vs hath beene  
 done euer fully, and willinglie to them? O  
 conscience casting in our teethes our corrup-  
 tion, thou accusest vs.

These boiling hearts not bearing iust  
 repproofe, vnduetypfullie haue often, if wee  
 coulde



coule remember it, repined at their authoritie, impatientlie fretted at their due correction, and the moſte of vs out of queſtion at one time or other, if wee haue not openlie throwne out a curſe, yet haue our hearts included a wiſh, and words peraduenture vttered aſmuch, not conſonant euerie waye with our duties. Nay, haue not euen outwarde violences beene offered to them by vs? Joyfull were the ſpeech to the Saintes in Heauen, if in truely wee all coule aunſwere, no. But God knowes a guiltie minde in manie a one, dooth ſtoppe his ſpeech, and filthie fact to beate or wiſh to beate them who brought him forth, doeth crie to God without repentance for a plague. What ſhoulde I name, what ſhoulde I feare to name, ſo will it wringe vs alſo, the mocking of our Parentes? There is that Childe, that hath carefullie couered to his power and euer borne withall in himſelfe the wantes, or infirmities whatſoener of his Parentes? No, no, the Lorde hath not onelie ſomething againſt vs in this behalfe, but euen great and grievous hath been our fault and ſtill it remaineth in many  
of

of vs. We laugh to see our Parents shame,  
wee smile at their wantes, wee publish  
their infirmities, wee disdaine their igno-  
rance, wee loath their age, and in manie a  
thing to our owne confusion, if the Lorde  
giue not an amending repentance; wee be-  
wray a robbed heart of the true reuerence  
which ought to be in children to their pa-  
rents. Alas if God iudge vs for our obedience,  
where are wee? what witles will erecteth a  
kingdome in vs? Howe cleaue wee to our  
selues in all matters, and think our own di-  
rection best? How despise wee the counsell  
of our friends, and cast behinde vs their ex-  
perience? Euerie sonne and euerie daughter  
would rule their mariage wholy themselves.  
And euen in euery action, alas what diso-  
bedience sheweth it selfe in vs vnto our Pa-  
rentes? For mayntaynaunce which is the  
thirde bzaunch of honour, euen that also  
accuseth manie a Childe before the Lorde.  
Rare is the man that hath imploied euerie  
abilitie of his wit, of wealth, of knowledge,  
of strength, at euerie neede to his Parentes  
comfort. And therefore the Lorde in mercy  
not in fury deale with vs as we are children.  
Are wee Parentes? then wey and marke  
whether

whether so wee haue alwayes behaued our selues, as that these duties of our children might bee due vnto vs euen in regarde of our behauiour. If not, then haue we pulled vpon vs the guilt of our Childrens want of duty being causes of the same, and the Lord is angrie with vs. What life haue wee led befoze our Children to bzeede and continue these duties in them? Hath it beene holie, graue, and modest and so remaineth as neere as wee can, seeking to hide from the eyes of their wittles heads, such wants as we knowe our selues subiect vnto? No no, but careleslie and loosely, euen in euerie place, Parentes bewray neglect of Religion, they will goe to the Churches, or good exercises when they list, and that very rarely, they shew no regarde of the dutie of Christians, they carry no grauity in their doings, no modesty often in their behauiour, but liue most dissolutelie and often incontinently, they sweare fearefully without regard, speak prophanelie not respeting the frailtie of the youth that heareth them, father and mother let vnkind speeches passe from them one towards another in the ptesence of their Children, to the great impayring of their credite with them



them, carelesse God knowes of their bring-  
ging vp, and too full of foolish pittie when  
they shoulde correct them. All these are  
meanes to make the childe fail in reue-  
rence to their parentes, and to tempt them  
to sinne. And therefore let vs looke if wee be  
parentes, and greeued with vnreuerent re-  
garde in our childe of vs, whether wee our  
selues be not causers of the same. Againe,  
for their obedience it faileth oft by faulte in  
vs, For if wee bee parentes, wee lay great  
burdens vpon our childe, pressing them  
still with our authoritie, wee intayne them  
what we list, not weying well what they can  
like, and not carefully considering aswell  
their natures, as our owne desires, aswell  
their comfort and conuenient beeing, as our  
owne affection and will to haue it so, what  
maruell if often G D D breake our  
heartes with their disobedience? The like  
may bee sayde of that thankfull mayntay-  
naunce that shoulde of childe to their Pa-  
rentes be performed. The verie vnnatu-  
rall and vnkinde dealing of Parentes with  
their Childe in their yowth, denying them  
releefe, and comfortable helpe, maketh  
them often ( though it shoulde not ) when  
they

they haue attained to anie estate, to deale as vnduetifully with their needie Parentes againe. Consider therefore I say, if wee bee Parents what cause wee giue, and compare it with the fruite wee finde in our seede. Let sinne appeare, if wee haue offended, and let the Lawe condemne vs, if wee haue transgressed. For surely what duetyes this Lawe bindeth all Children to performe, it as straightly bindeth all Parentes to deserue. The Parentes e- uill excuseth not the Childe, but it maketh him guiltie of his Childes offence. Thus may the rest also descende into themselues. Too apparrant is contempt in our liues of Magistracie and authoritie. Wee honour them not as Parentes, but both in reuerence, obedience, and mayntainance of their state by retribution of some parte of that wee haue got by them, wee bewray vngodlynesse, and sinne agaynst the Lord and them verie greeuously. For where is that heart that riseth vp in thank- fulnesse for them to our God, that obeyeth them secretlie as wel as openly, for consci- ence not for feare? Nay I sin of ours, if it be sought out by the Lord in this respect, euen  
growen

growen assuredly by to heauen. For howe dare wee and doe wee defeate their Lawes continually? Howe set wee our shiftes against the wisdom and working of the Lord by them? Wee mocke the Lorde and swell in pride against him. For be he as wise as he will in directing the Magistrate to a law to rule vs by, we shortly after will be vp in witte against him to shake in peeces by a shift all his indeuour. Truly our heartes be dead, our sinne is great, and the Lorde hath wrath in store, if this our dealing with our Parentes be not confessed and amended. Thus deale we also with our ministers and spirituall fathers begetting vs to the Lorde. With most vile vsage wee often abuse them, and if not, yet in heart at least as the refuse of the worlde wee esteem them. Let God be iudge of our owne soules what base and scornfull conceipts we harbour of them, and whether in truch, as parents they beloued, accounted of, and dealt withall. What swelling pride in youth agaynst the aged? What vngratfull handes and hearts against our great and gainfull friendes? Euerie way, euerie way guiltie wee are of the breach of this commandement, if wee can see



see it. Magistrates also, and ministers e-  
 uen as much for their great offences in their  
 callings, so that if in iustice wee bee repay-  
 ed, short shall our liues be here on earth, and  
 in the worlde to come eternall death. Who  
 can say he hath doone the duties of a gouer-  
 nour? Who can say he hath liued lawefully  
 as an inferiour? Alas wee are touched all  
 with sinne, and robbed by it of al the blessing.  
 Yet sinne espied and truely loathed, findes  
 euer pardon. For this cause Christ died, that  
 wee shoulde not bee damned if wee will bee  
 taught. Things past be gone, and the Lord  
 forgiue vs. Some be to come, and the Lord  
 strengthen vs. Whether wee be parentes  
 and haue not deserued, or we be children, and  
 haue not perfourmed, the lord hath mercie if  
 wee doe amende, the Lord hath loue, if our  
 liues doe seeke it, and iudgement also if per-  
 swasion profite not. Life doth he promise if  
 wee keepe this lawe, and life will hee  
 giue vs, as hee is G O D, and  
 true, both heere and  
 euermore.

# The sixt Commandement.

Thou shalt doe no murther.

*Question.*



Owe standeth the order of this commandement?

Ans. Great wisdom hath our God shewed euen in the order of euery one, & by name of this.

For hauing in the former established degrees amongst men, some to rule and some to obey, if he should not also haue set limites for their authoritie, it had beene to arme iniustice, and to strengthen oppression & wrong.

*Que.* What is the equitie of this law?

Ans. It is a very iust lawe, and meete to be established and made in thre respects. First in respect of God himselfe, who lo-  
uing all good preservation of life, goods, credite, &c. and hating the contrarie, fully  
pro-

prouideth to worke the same in men, whom he would haue holie as he is holie. Secondly, in respect of man, for our brother is our owne flesh, and wee come all of one roote, and therefore we should not kill. Lastly, for as much as the societie and trafficke of man with man cannot be, vnlesse life may be in safetie, therefore euen in respect thereof also, méet it was that the Lord should make this lawe, that we should not kill.

*Que.* Is all killing of any thing that hath life forbidden in these wordes of the lawe?

*Ans.* No indéede, but if wée would vnderstand what notwithstanding these wordes wée may doe, we must consider that all liuing thinges are of three sortes: either they are plants, hearbes, trees, and such like, or brute beastes, or reasonable creatures. And all these in time, place, and for some causes wée may kill notwithstanding these wordes. For the first wée haue our warrantes in these wordes: I haue giuen you euery hearbe Gen. 1. 29. bearing seede, which is vppon all the earth, and euery tree wherein is the fruit of a tree bearing seede, that shall bee to you for meate.



Gen. 9. 3.

For the second, Euery thing (saith God) that mooueth and liueth shall be meate for you, as the greene hearbe: I haue giuen you all things. For the third and last sort, both the sundrie commandements of God in sackages of Cities to put to sword man, woman and childe, pꛛesue it, as also many his lawes made to that end.

*Que.* But maye anie man shed mans bloud?

*Ans.* No, onely they haue lawfully shed mans bloud, which haue had a calling of the Lord to the same, as the Magistrate.

*Que.* And what say you of the Warriour?

*Ans.* Wee must comprehend him vnder the title of a Magistrate, for so indeede he is, if he bee thereunto appoynted. The calling also, Iohn Baptist appꛛoueth in that his speech vnto the Souldiours, whom he dooth not bid to leaue that life, but to vse it rightly, which yet he would not haue aduised them, if it had been vngodly. Also in the Gospell Christ toucheth not the Centurion for his kinde of life, neither Peter Cornelius, who was a Captaine, or yet his messenger, which was a Souldiour. And I come vn-

Luke 3.

Math. 8.

Acts 10.

vp<sup>on</sup> the Commandements. 227

to thee (saith Dauid) in the name of the Lord, and blessed bee the Lord which teacheth my hands to warre and my fingers to fight. Psal. 143.

*Que.* Is only the actuall killing of a man forbidden?

*Ans.* No, but euen aswell also the ordinarie forerunners of murther, to wit, fighting and quarelling. For, if a man cause any blemish in his neighbour, (saith the lawe) as he hath done, so shall it bee done vnto him. Eye for eye, tooth for tooth, hand for hand, foote for foote, burning for burning, wound for wound, stripe for stripe. Whereby wee see plainly how the GOD of heauen alloweth that hurting, and laming of our brethren in fight, which a fleshlie man taketh to bee so lawfull, so glorious, and an argument of such valure in him. And no doubt but this Lawe of GOD thus executed vpon vs woulde quickelie coole that raging heate within vs, which no counsell of our friendes, no consideration of necessarie circumstaunces, as of our calling, the place where wee liue, the charge of Wife, Children, and such like hanging vpon our safetie, the lawe of man, no

Lcu. 24. 19.

EXO. 21. 24.  
25.

nor the lawe of **GOD** it selfe condemning  
 Math. 5. 39. vs for it, can stay or assuage. Againe, Resist not euill, (saith the **LORD**) but whosoever shall smite thee on the right cheeke, turne to him the other also: That is, bee so farre from yeelding to the rage of thy affections, which prouoke thee to strike againe, that euen rather thou bee content to take as much more, than to displease thy **GOD**, by vngodly and forbidden reuenge. And for quarelling what a swéete and vehement perswasion is it of the Apostle against such bitter words of a boyling and boysterous hart?

Colos. 3. 13 Now therfore (saith he) as the elect of God, holie, and beloued, put on tender mercie & kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell to another, euen as Christ forgaue you, euen so doo ye. Hatefull therefore before **GOD** are as I say, the ordinarie forerunners of murther, quarelling and fighting with their fellowes whatsoeuer. And assuredlie if the **LORDE** were in vs, as wee thinke hee is, that meeke spirite of his would kill more and more that fearefull ha-  
 stinesse to reuenge, that is euen in all and  
 we



we would learne of him, for he is meeke and lowly in heart. Mat. 11. 20.

*Que.* What thinke you of killing by combat?

*Ans.* I must needes thinke that the practise in a Christian common wealth beeing naught and vnlawfull, the death that thereby insues, is horrible murther, and condemned in this commandement. Now, that to fight a combate in a godlie state is not tolerable, it may easilie appeare if you weigh the causes for which it is at any time taken in hand. For if they be not (as it will appeare) sufficient to warrant it, then is it not warrantable. The first cause that is alleadged for it, is to trie a trueth, which otherwise cannot be knowne say they. But it may be answered that the ende good, doth not by and by make the meanes good: to trie out a trueth is good, but to trie it with the hazard of life, is moze than can be warranted.

There are many lawfull meanes to finde out trueth by, and if all those faile, then is it euident that the Lord for some cause reserueth it to himselfe for a secret: and to seeke importunatelie and impatiently by extraordinarie meanes (as a Combate is) to finde it

out, is to tempt the Lorde, and euen as it were by violence to drawe from him the manifestation of that which as yet he would not haue reueiled.

Secondly, the one partie is innocent, yet either of them desireth the death of another indifferentlie, so that murther is in the heart of both of them, which amongst Christians should not bee countenaunced. Sometimes the Combat is craued for vaine ostentation of courage and strength, many a Thraſo thinking his glorie to stande in the challenging of another to vngodlinesse, but this I hope no man will say to bee a good cause for a Magistrate to admit of a Combat. Sometimes to auoyde or reuenge some great disgrace offered to a man, he beggeth thus to fight. But a Christian man that must make an accompt at the day of iudgement of his life giuen him from aboue, must learne to esteeme more of life, than honour, (if honour by lawfull meanes may not bee kept) and more of G D D, and his commaundement, than of them both. Besides the profession of a Christian is to heare euill and to suffer euill though he doe well, and deserue so: therefore farre should we be from yelding to such heates.

beates. Some alleadge that it endeth strife, and therefore is to bee admitted: but to this may serue the answer to the first cause alleadged for it.

And besides, who knoweth not that howsoeuer it endeth it betwixt those two, because the one of them dyeth, yet layeth it the foundation of euen deadly hatred in the hearts of all their friends, seede and posteritie, so that for one which is killed, there starteth vp an hundred discontented harts, seeking and following all occasions of strife against their enemies. Therefore in peace and at home how a Christian Magistrate may allowe the Combate, wee finde no sufficient cause and warrant. For the fildes yet some doe thinke it is meete, and that they haue reason for it, for say they when two Armies are incamped in battell together, if vpon causes it bee indged fit not to hazarde the losse of many, but to commit it to two Champions, either side agreeing to yelde vppon the ouerthrowe of their man, who can mislike this? But wee answer, that as yet the Combat in it selfe is not prooued good, but is euill: and to doo euill that good may come of it, wee may not.



Againe, in such a case as this, wee must consider, not onely of the men and their safetie, but also of the cause and his honestie. The cause is certainly either good or euill, either iust or vniust. If it bee good and iust, then is not the credite of it to bee layd vppon one man onely to the mocking of iustice and right: and if it bee euill and vniust, then of a Christian Magistrate not one mans life to bee spent in it, and for it.

Yea but say they yet further, the partie that hath the good cause is farre the weaker, and not able to stande if they once ioyne all together, and therefore this other way of two to trie all, is good. And wee aunswere also further, that this were a marueilous distrust of Gods mercie and power not tolerable in a Christian. For if the cause bee good, and meete to bee maintayned, then is the cause the Lordes, the men the Lords, and hee saueth not by Bowe nor Speare, nor by the multitude of an hoste, so that wee shoulde so regarde these, but giueth victorie at his will to the weaker, and driueth away, as the wind the dust, verie mightie force assembled against him, and his children. Therefore, not euen yet doo I see a  
cause

cause to beare out anie combat. If there bee any corruption in men that iustice bee not done (which sometimes also is a cause al- leadged) we must say as hee saide, committing our selues and our matter to God. *Video, fero, spero*, That is, I see, I suffer, I trust in God. And even with a good heart, be readie to beare any thing, rather than by a thing whereof I haue no warrant, to seeke my satisfaction.

*Que.* Why? what say you then of Dauids act with Goliath?

*Ans.* I say it was an extraordinarie motion in the heart of Dauid, wrought by the Lord vpon the hearing of such blasphemie against God, and it may not be our imitation, no more than the fact of Phinees, of the Leuites, or of Eliah which were all meere extraordinarie, and had their warrant by such specialtie from the Lord, as that others may not looke it shal extend to them, if they doe the like.

*Que.* What now of killing of our selues, is that neuer tollerable?

*Ans.* Much of this matter hath Saint Augustin in his first booke of the Citie of God. And first he reasoneth thus, If Iudas  
did

Num. 25.  
Exod. 32.  
1. King. 18.

Cap. 1.

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Chap.28.

did euill in hanging himselfe (which he thin-  
keth no man will denie) what may warrant  
any man or woman to lay violent hands vpon  
on themselves? For neuer can any fall in  
earth to a fowler fact, or to worse estate in  
the eyes of God and man. Secondly, saith  
hee, the Lawe saith not, Thou shalt not  
kill thy neighbour, limiting it as it were to  
some, but indefinitely, Thou shalt not kill, ex-  
tending it largelie to all: and therefore saith  
hee, not euen our selues may wee make a  
way. Thirdly, not Iob in all his extremitie  
durst doe this when as yet one prick would  
haue finished all his woe. And therefore no  
man may kill himselfe.

Chap.24.

*Que.* Well, but yet because you name  
Augustine, I haue heard of some causes pro-  
pounded by him in this matter.

*Ans.* Trueth it is, but none to the war-  
ranting of this sinne. For first saith he, what  
if a woman doe it to shunne pollution of her  
bodie, or after shee is polluted to flie the ig-  
nominie following vpon it? And hee an-  
swereth to it, that the first is wicked and  
proceedeth of this error, that whatsoever is  
done in vs, the same is also done by vs,  
which is not so. For then were chastitie a  
vertue



vertue of the bodie and not of the minde. It  
 is not for a Christian to say, this will I not  
 suffer, but this will I not do. The minde  
 being stained the bodie is filthie though it  
 neuer did act, but not contrariwise: for the bo-  
 die by violence abused is neuer able to make  
 guiltie the minde which consenteth not to it.  
 And therefore this excuse, sayth Austen can-  
 not warrant such sinne as to kill our selues.  
 For flying of shame which would followe  
 that fact, neither yet may it be done. For the  
 shame is not so great as the act, and therefore  
 if the deede done vnto her may not warrant  
 her, the ignominie following may not do it.  
*Si non est impudica qua inuita comprimitur,*  
*non est illa iustitia qua casta punitur.* That  
 is, If she bee now vnchast which vnwilling  
 is oppressed, then is it no iustice whereby the  
 harmelesse is punished *Sed mulier auidalau-*  
*dis metuit, ne quod violenter passa est dū vine-*  
*ret, putaretur libēter passa si: vineret.* But saith  
 he, a woman that standeth vpon speach and  
 praise reasoneth with her self, that what she  
 suffered against her will while she liued, she  
 should be thought to suffer with her will, if  
 she liued. And therefore, she will kill her self.  
 Indeed so may a womā reaso that regardeth  
 more

more man than God, but the Christian guided with the spirit that Dauid had, learneth to say with him: O God thou knowest mine innocencie, &c. And to rest in ioye of spotlesse minde whatsoeuer the world speaketh. Then goeth he further, and they will answer saith hee, what can they tell how they may be tempted to consent by long importunitie or by sight of hard extremitie, and therefore they wil prouide befoze hand, least they should offend, and they will kill themselves. O saith Austen, what a speeche is this? *Iam nunc peccemus, ne postea forte peccemus; iam nunc perpetremus certum homicidium, ne postea incidamus in incertum adulterium.* That is, Let vs now sinne, least hereafter wee doo sinne: let vs now commit certaine murder, least we fall hereafter into vncertaine adulterie. Let vs now doo that which wee cannot liue to repent, least hereafter wee doo, what wee may repent, &c.

*Que.* But indeede is it not a vile thing to fall into the hands of mine enemy?

*Ans.* In deede Cato an Heathen with many other could not abide it, neither Saul a cast away could suffer it. But better is the warrant

warrant euer of, this ought to be done, than and this is done of another : therefore wee must not weigh the latter, but the former. And we see neither Patriarches, Prophets, nor Apostles euer to haue done it. May sayeth Christ, When they persecute you in one Citie flie into another. Where hee might haue saide, dispatch your selues, least your enemies triumph ouer you. Now if they might not doe it, for whom euerlasting mansions in Heauen were prouided, what care we for a thousand examples of Infidels and Pagans ? Thus then I conclude, that neither for these causes alleadged, nor any other whatsoeuer, we may violently deale with our selues and ende our life.

*Que.* What if we neither kill others nor our selues, but yet peradventure consent ?

*Ans.* Euen that consent of heart is horrible murder and condemned in this Law. Herodias as guiltie for consenting to the death of Iohn Baptist, and seeking it, as if she had hewed off his head her selfe. Haman as guiltie for Mardocheus, as if he had done it : Dauid for Vrias, Iesabel for Nabaoth, Pilate for Christ, as if they themselues had been executioners.

*Que.*



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*Que.* Otten also haue I heard men say that sorow and care wil shorten our time?

*Ans.* Indeede it is not mans speach one.

*Pro. 17.22.* Iy, but euen the doctrine of the spirit of God,

*12.25* For a ioyfull heart, saith Salomon, causeth good health, and a sorowfull minde, drieth the bones. Heauinesse in the heart of man bringeth it downe, but a good word reioy- ceth it, yea a ioyfull heart maketh a cheere-

*15.verse 13.* full countenance, and by the sorow of the heart, the minde is heauie. This doctrine of God hath man by experience founde euer so true, that when any of them in their writings haue spoken of care and sorow, they haue giuen vnto the the epithites of biting, eating, consuming care, & such like, because in deed they haue that worke in those that are too much subiect to them. Galen the Prince of Physicians in his booke of the preservation of health, affirmeth plainly that cares doe pull on and hasten many diseases in vs. Aristotle a Philosopher saith, that sorow dyeth and washeth that natural heat in vs wherein our life consisteth, and so as it were giueth a reason of Galens assertion. No doubt the thing is true tryed and found to their harine in thousands. And therefore euen in this re-

spect

spect must a Christian beware least the Lord  
 haue against him in the day of iudgement,  
 that hee shortned his owne life by suffering  
 uncomfortable sorow to lie snubbing & chec-  
 king his heart within both day and night. A-  
 las, what is it that euer happen to that man  
 or woman in earth, which tast the mercie of  
 God in Christ Iesus towards them so bit-  
 ter, as that it may not bee delaied, and com-  
 forted euen with this, that God is on their  
 side, and who or what can be against them?  
 Doth not euerie thing, yea euen euery thing  
 happen for the best to those that loue God?  
 Haue a true heart, and meane not falsely, and  
 then say in faith as Dauid doth, My helpe  
 commeth of God which preserueth them  
 that are true of heart. Yea, let mee say to  
 all that euer shall reade this in the name of  
 the Lord of Heauen, when cause of humilitie  
 happeneth; differre not to be humbled, har-  
 den not your hearts in the day of affliction,  
 but sacrifice them by brused and troubled  
 to the Lord, yet euer so farre yeelde to so-  
 rowe, as that you constantly and euen  
 cheardfully holde that which followeth in  
 the Prophet, A broken and contrite heart is  
 neuer despised. And therefore whatsoeuer  
 the

Rom. 8.

Psal. 7. 11.

O Lorde  
 helpe.  
 Omnes  
 cum vale-  
 mus, &c.

Psal. 42.

Psal. 27. vlt.

the matter is, with David unto your sad soule in euery corner crie: Why art thou so sad, O my soule, and why art thou so disquieted in me? Still trust in God, still trust in God, for I will yet thanke him, he is the help of my countenance and my God. Thus carie ye the Lords leysure, be strong and hee shall comfort your heart, and put your trust in the Lord.

*Que.* Thus then hauing spoken of actual murder or murder of the hand, as wee say, together with the branches thereof, proceede if you thinke good to the murder of the tongue?

Matth. 5.

*Ans.* That euen by the tongue also this Commandement is broken, it is euident by the testimonie of our Sauour Christ himselfe, who expounding this law in the fist of Matthew, concludeth them in it that say Racha, or thou soule to their Brethren, that is, that by bitter and uncomelie speeches shew their heartes to bee robbed of loue, and to lodge an unlawfull affection towards them.

Secondly, the comparisons which the scripture vseth of the tongue, proueth plainlie there is a murder by the tongue. It compareth



pareth it to popson, to fire, to speares, to sharpe arrowes, and many such things, and all to teach that as these are the instruments of murder, so is the tongue. Wherefore iustly prayeth Dauid in his Psalm, O Lord deliuer mee from lying lippes, and from a deceitfull tongue. Iustly pronounceth hee the curse of **GOD** vpon it in another place, saying that the Lord shall roote out all deceitfull lippes, and Salomon also flatlie affirmeth, that, he which hath a naughtie tongue shall fall into euill. Marueilous me thinke is also the discourse of that wise man Syrach touching this matter, and to bee carefully weyed. Abhorre (saith hee) the slaunderer and double tongued, for such haue destroyed many that were at peace. The double tongue hath disquieted many and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowne the houses of great men: the strength of the people hath it brought downe, and beene the decay of mighty nations: the double tongue hath cast out many vertuous women, and robbed them of their labours. Who so hearkeneth vnto it shall neuer finde rest neither euer dwell quietlie. The stroke of the rod

**Q**

maketh

Psal. 14.

Iam. 3.

Psal. 56.

Psal. 120.

Psal. 120.

Pro. 17. 20.

Chap. 28.

maketh markes in the flesh, but the stroke of the tongue breaketh the bones. There bee many that haue perished by the edge of the sword, but not so many as haue fallē by the tongue. Wel is him that is kept frō an euill tongue & cōmeth not in the anger thereof, which hath not drawne in that yoke, neither hath bin bound in the bands therof. For the yoke thereof is a yoke of iron, & the bandes thereof are bondes of brasle. The death thereof is an euill death, & hell were better than such one. With moe such speeches in that chapter if you reade it ouer. And in another

Cha. 22. 26. place, Who shall set a watch before my mouth, & a seale of wisdom vpon my lipps, that I fall not sodainely by thē, and that my tongue destroy me not? Fearefull therefore is the fault of the tongue as we plainely see.

*Que.* How doo men vse to kill by their tongues?

*Ans.* By slanders, reproaches, mockes and tauntes, saith your booke, and consider indeede the displeasure of God against all these: as against the first by an expresse law

Leui. 19. 16 against it: Thou shalt not walke about with tales among the people, meaning, as slanders, backbiters and quarrell pickers do.

Also

vpōn the Commandements. 243

Also by the hatred of it which the Spirite of God worketh against it in the godlie, as in Dauid, who saith hee will destroy the vngodlie slanderer which priuile slandereth his neighbour, in Salomon who counselleth in any case to refraine harkening to them and in many others. Against the second by his Lawe also published in that behalfe: that wee should not curse the deafe, neither put a stumbling blocke before the blinde, that is, no waye reprove them with their infirmitie, but feare the Lorde, for hee is our GOD, as though he should say, reproches of our brethren, and to feare the Lorde, are neuer in one man together. And it is a speech worthe noting, of the wise Syrach, That who so casteth a stone at birdes frayeth them away, and hee that vpbraideth his friend, breaketh friendship. Vea marke what followeth, though thou drawest a sworde saith he, at thy friend, yet despaire not, for there may be a returning to fauour. If thou haue opened thy mouth against thy friende, feare not, for there may be a reconciliatiō: but if vpbraiding, or priding, or disclosing of secrets, or a traiterous wound doe let, then by these things, euery friend wil depart. And againe,

Psal. 101.

Leui. 19. 14

Syrach. 22.  
20. &c.



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Cha. 13. 15 in another place: the man that is accustomed to opprobrious words will neuer bee reformed all the daies of his life.

*Que.* Horrible I see then it is either to slander or to reproach any with such infirmities as they haue, but a mocke I take not to be in so high a degree.

*Ans.* What degree so euer it is in, it skilleth not, certaine and sure it is, that God abhorreth it. And I refer but any heart that hath feeling to the first words of Dauid in his Psalm, Blessed is that man that hath not sit in the seate of the scornfull. I beseeche you if they bee blessed that haue not done it, what are they that daily doe it? The wicked thought of a foole is sinne, and the scorner is an abomination to men, saith Salomon. Yea scornfull men bring a citie into a snare, hee that rebuketh a scorner purchaseth to himselfe shame, & he that rebuketh the wicked getteth a blot. Rebuke not a scorner least he hate thee, but rebuke a wise man, and he will loue thee. Wherefore not without reason seemeth the translation of Hierom, and the Greekes of the Hebrew word Lezim mockers, into pestilents, pestilent fellows and hurtfull, for so they are

Psalm. 1.

Prou. 24. 9.

29. 8.

9. 7. & 8.

in

indeed, euen the plagues of a cōmon weale,  
 Yet if we marke the vsuall cause of mockes  
 it will make vs see moze into the vilenes of  
 this sinne. For it is euer lightly for dooing  
 well, and refraining euill that the wicked  
 mock the godly, and is it not a vile spirit that  
 cannot abide vertue, but so greedily thirsteth  
 after vice? Drinke not with the drunkerds  
 till thou bee drunke, and they mocke thee:  
 sweare not with the swearers, but admonish  
 them, and they mocke thee. Bee not vaine  
 in wordes, in apparell, in behauour, and  
 they mocke thee. Heare the Word, reade  
 the Word, talke of the Word, and by and  
 by, O young Saint, olde diuell, you will to  
 Heauen or your bones bee colde, with a  
 number such mockes and diuelish tauntes.  
 The degrees bee diuers, yet all diuelish,  
 some scozne all admonition, and they  
 woulde haue euerie fat, they say, stande on  
 his owne bottome, and euerie man to med-  
 dle with himselfe. Some scozne, but at  
 that which toucheth themselves, shooting out  
 their lippes, and refusing to bee charmed.  
 Some secretlie in hearts by a most contem-  
 ptuous conceite of that good thing whatsoe-  
 uer, which their crooked natures cannot like

of, others openly by verie vile speeches uttered against God and godlinesse, against their brethren, and what graces God hath giuen them. But it is a sealed trueth, & God giue

Pro. 19. 29. vs hearts to consider it wel. Iudgements are prepared for the scorner, and stripes for the backe of the foole. Micholl Davids wife a mocking mistresse out of her gasing windowe not sparing her own husband the king of a frumpe, and that in a good thing, founde the rewarde of it at the Lord, she was cursed as barren while her life indured, and neuer had Childzen. Those mocking Childzen at the baloness of the Prophet, felt the reward of such a sinne. For our example the Lorde caused Beares to deuoure them all presently. Semei that scorned the estate of Dauid, went not to his grace in peace. Bician that scoffer, was deuoured of dogges, as they write. And as yet neuer scaped the burenpen-  
 2.Kings. 21. ting scorner the hands of the Lorde. For how should it stand with his iustice, to call vs to a reckoning for our idle words, and not for our mockes and vngodlie taunts: wherefore trueth it is, and shall euer stande: Blessed is that man that hath not sit in the seate of the scornfull.



*Que.* Why, but may we not iest merilie one with another?

*Ans.* Yes indeede, for all iesting is not mocking such as nowe wee haue spoken of and shewed to be euill. Merilie, if you remember, did the Prophet Eliah iest with the Idolaters and worshippers of Baal, bidding them crie loude, for their God peradventure might be talking with some body, or pursuing his enemies, or in some toznie some whether, or peradventure a sleepe. Thus saith the text, did Eliah mock them, and yet this mocking being but a pleasant iesting to haue taught them good if they had had grace, displeased not the Lord. Another example also we haue in the Prophet Esay laughing as it were at their follie who would worship that as God, the chipps whereof had made them such a fire that they cried A, ha, I am well warmed. And for the place to the Ephesians it condemneth not this manner of speaking and iesting, but that which proceedeth either of a vaine desire to shewe our selues, or of an vngodly coueting to sting our brethren.

1. Kings. 2

Esay 44.

Ephes. 5.

*Que.* Thus then I see the malice of the tongue to bee great and euen all men by it to be made guiltie of this commandement,

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though their hands neuer shedde bloud: yet is it such a mischiefe as the godlie are much subiect to, I meane to bee stinged with the tongues of the wicked: and therefore I pray you if you knowe anie giue mee some counsell how to thinke of this crosse.

Ans. Trueth it is, that howsoever the sinne be great to mocke, or to speake against any despitefully, and especiallie the godlie, yet is it a crosse vsually incident to them that will separate the sinnes of this Worlde, so neere as they can from their liues, to bee taunted and spoken against, by both open dispisers of goodnesse, and by open professors also of religion. And that comfote which I knowe, is to thinke euen often and seriouſlie of these, and such other places. The mouth of the wicked, and the mouth full of deceit are opened vpon me (saith Dauid.) They haue spokē to me with a lying tongue, they compassed me about also with wordes of hatred, and fought against mee without a cause. For my friendship they were mine aduersaries. But I gaue my self to prayer. See the refuge of this saint of God in this kinde of crosse, euen to Heauen; marke the rest of  
his

his conscience, euen the Lord, and if euer the like case be ours, let vs powre with him our guiltlesse grieue into the bosome of our God, and there an end, till the Lord thinke good to make our trueth appeare also to men. The like speach and practise note againe in another place of the same booke. Princes (saith he) did sit and speake against mee, but thy Psal. 119. 23. seruant did meditate in thy statutes. And againe, The proude haue had me exceedinglie in derision, yet haue I not shrunked from thy commandements. Verse 51. And what a speech is it of Paule to the Corinthians? I take pleasure in infirmities, in reproches, &c. 2. Cor. 12. 30. Wherefore in God reioyce, who seeth the heart that meant no harme: in the Lord be cheerefull, whose mercie turneth the deserued crosse of many great griefes into the byting but of a peeuish tongue, and in patience passing the time on, say in faith, what many hath said in follie: That time shall trie the trueth.

*Que.* Yet there are some moe branches of this murther of the tongue.

*Ans.* Indeed by the tongue also no doubt they kill, who by cruell counsell stirre vp the hating hearts of men to any bloudie persecution, or which with their mouthes witnesse



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nesse an vntruth, to the end to shed any blood thereby, as did the Iudges of Susanna, and as many consciencelesse men in these dayes doo, being vpon an inquest of life and death, to be masters of their will.

*Que.* Now if you thinke good, a little also of the third kind of murther, namely, of the heart, and first how it is prooued?

That there  
is a murder  
of the hart.

*Ans.* The words of our Sauour Christ are plaine, that out of the heart come euill thoughts, adulteries, fornications, murders. Therefore there is a murther of the heart. Againe, S. Iohn saith, Whosoever hateth his brother is a mansleay. But hatred is in the heart, and therefore manslaughter. Thirdly, the mind and the will being the beginnings or the fountaines of all actions if they be infected, the man must needs be guiltie before the Lord.

*Que.* Doth this fearefull sinne step into the heart at first, or it creepeth rather by degrees as other great sinnes doo?

*Ans.* Sathan is moze subtile than so, to drawe euery man to the extremitie of sinne at the first, and therefore howsoever in some men he doth vpon a sodaine, yet ordinarily this murther stealeth into our harts by these steps.

steps. First Sathan breedeth by his vnmarked creeping into our affections a misliking of such a man or woman, and yet wee well knowe not why, but wee cannot like them. Then doth this misliking breed anger. For wee cannot beare at their hands, that which we can well suffer at others. Anger breedeth hatred, hatred desire of reuenge, and desire of reuenge murther. Thus stealeth sinne into vs, and by these steppes. Therefore first euery Christian is to take hēde how misliking of any groweth vpon him, and to snub the course of Sathan at the first. Secondly, to looke the fruite thereof, namely, anger, weighing well what was sayde to Caine, Caine why art thou angrie? And by our Sauour Christ in the Gospell, But I say vnto you, whosoever is angrie with his brother vnadvisedlie, shall be culpable of iudgment, expounding there this cōmandement, and including as you see anger in it. And hence haue growne all those vehement speeches in the scriptures against it. Let all bitterness and anger, and wrath bee put away frō you, & be ye courteous one towards another, & tender hearted, forgiving one another, euen as God for Christes sake forgauē you

Misliking

Gen. 1.6.

Matth. 5.

Anger.

Eph. 4.

Lam. 4. 19.

you (saith the Apostle.) And againe, Be slow to wrath, saith another. For the wrath of man doth not accomplish the righteousness of God: That is, anger and wrath hindreth Gods worke in vs. Unto which and a number such other perswasions in the word the prophane writers by the verie light of reason haue agreed, and sought in their sorte to giue men a sight of this foule vice. Anger haue they said is the beginning of madnessse, anger is the drunkennessse of the minde, anger admitteth not any good counsell, anger is the root of murther and death, with a number such speeches.

*Que.* Foule then I see is this vice in all, and especiallie in a Christian: and therefore it were good we knewe how to auoide it.

*Ans.* Wee reade that a King of Thracia being presented with a sort of very fine glasses, by and by brake them all in peeces. And being asked the reason, answered, that he did it to auoyd the wrath that he was sure would bee in him against them that should brake them afterward. Now then are wee taught by this King, though not euerie way to doo as he did, yet with him to be carefull to prevent



uent our anger by taking away the occasion? The occasions of anger in many men are play, and gaming, curiositie in dealing and meddling, taking a matter as they think they heard it, when indeed they heard it not right, nipping words, and gawling speeches, with a number such: which if men will not haue any care to eschewe, then in vaine doo they say they are afraide to let murther into their hearts. For in trueth the effects will followe if the ordinarie causes doe goe before.

*Que.* Why, but is all anger forbidden to a Christian?

*Ans.* No indeede, it is as lawfull for a man in time, place, in his office, and for a iust cause to bee angrie in a conuenient measure, as it is vnlawfull otherwise. And it is apparant by the children of God, in all ages, the Patriarches, Prophets, Apostles, and others, whose hearts haue burned with mistaking of euill, and words bewrayed as much vnto them. Wherefore truely was it sayd of the godly father, *Nolle irasci, ubi irascendum est, nolle emendare peccatum est*. That is, for a man not to bee angrie, when he should bee angrie, is as much as to bee vnwilling to amend what is amisse.

*Que.*

*Que.* Proceed now I pray you to the other branches.

*Ans.* Anger as was sayd, begetteth hatred, nay becometh hatred if it be let to settle. For, *Odium est inneterata ira*: Hatred is nothing els but olde anger. And therefore since anger is apparantly forbidden in this commandement, hatred by consequence beeing fastned, anger must needes bee much more. Besides, wee haue heard the words of the Scripture plaine, Hee that hateth his brother is a manslayer. Therefore I passe it ouer and come to the fellowe that is euer ioynded with it, when it meeteth with a fit subiect, to wit, Enuie, a vice compounded of the hatred of another for vertue, gifts, fauour, honour, and such like, and of selfeloue which maketh vs grieue to see our selues in these thinges excelled of him. A vice also of the spirit of GOD by name forbidden. Eat not the meate (saith Salomon) of him that hath an euill eye, neither desire his dainties. Let vs not be desirous of vaine glorie (saith the Apostle) prouoking one another, enuying one another. But laying aside al malicioufnesse, all guile and dissimulation, all enuie and euill speaking, as newe borne babes, let vs desire

.Ioh. 5.

nuie what  
is.

ro. 23. 6.

ala. 3. 26.

Pet. 2. 1.

desire the sincere milk of the word of God, that we may growe thereby. Unto which expresse testimonies if we ioyne the experience of such euill as enuie hath wrought, we shall plainelie see the foulness of it. Aaron and Miriam enuied Moses, and the Lorde with leprosie plagued her. Corah and his companie enuied him also, and the Lord as abhorred, made the earth to shrink, and swallowe them vp quicke, with all that they possessed. Saule had an eye vpon Dauid, for the womens singing, and it stirred him still to seeke the life of his sonne and seruaunt. Iosephs brethren enuied him, and it almost brought them to his bloudshedding. Euery waye therefore is enuie in a Christian popson, and apparantly it faulteth against this commandement. It is a possession besides that destroyeth the possessor. For as the rust the yron, and mothes a garment, so eateth vp enuie the man that enuieth. These thinges make enuie loathsome enough to a godlie minde, and yet is there more to bee sayd against it. For besides all this, enuie, as it wisheth another mans fall, so dooth it reioyce if it happen vnto him. Which also is a thing verie horrible in the eyes of GOD.

For

Numb. 12.  
10.



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Pro. 17. 5.

24. 18

Iob. 31.

For he that mocketh the poore (saith Salomon) reprocheth him that made him : and he that reioyceth at destruction, shall not be vnpunished. Againe, Be thou not glad, when thine enemy falleth, and let not thy heart reioyce, when he stumbleth, least the Lord see it, and it displease him, and he turne his wrath from him to be auenged of thee. To the which words of Salomon how consonant was the practise of Iob testified in that most excellent speech of his : If I reioyced at his destruction that hateth me, (saith he) or was moued to ioy when euill came vpon him: If I suffered my mouth to sinne by wishing a curse vnto his soule, &c. Meaning that he neuer did it, neither would doe. For it is a fearefull sinne. *Calamitas illius fores pulsat qui aliorum calamitatibus non mouetur.* That is, Miserie knocketh at his doore of right, whose heart sorroweth not to see others in aduersitie. And neuer object his hard hap to any man could the Greeke Oratour say, for fortune is common to all, and what is to come, is not yet seene. Therefore euen this companion of enuie maketh it worse, as I hope we see, and of all that would please the Lord more carefullie to be shunned. To reioyce

ioy at the sinnes of an other much more must be grieuous, if his worldly estate may not be reioyced at that it is euill. Besides, when by sinne the Lorde is grieued, and my brother wounded to eternall death, what a spirit were it to reioyce? Againe, consider our selues in comparison with them that offende, and eyther we are better, like, or worse: the two latter giue no cause of ioye, and the former should fill our heart with praise for our grace giuen of God, and not our mouthes with mockes at the infirmitie of others.

*Que.* What else is forbidden?

*Ans.* Last of all, as the murther of the heart is forbidden all crueltie and harde dealing with our brethren, for euen this the Lord abhorreth also. The Lawe that was made of forty stripes to be giuen to an offender, and not aboue, did evidently drawe to some pitifull feeling our cruel, raging, and fierce affections. The lawe for widowes that they should not bee wronged, and for the fatherlesse that they should not be forsaken, thotte at the same marke. So did the forbidding of vsurie to the poore, the taking of his rayment to pledge, the detayning of his  
Deut. 25.  
R
hire,

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hire, and such like things. All were to work some mercy in vs towards others, and to tel vs plainly that the Lord abhorreth crueltie towards anie.

*Que.* Thus then if you think good, let it suffice to haue spokē of these three sorts of murther, to wit, of the hand, the tong, and the heart, together with their branches: and now a little of the affirmatiue part of this commaundement if you will.

*Ans.* The affirmatiue parte of it easilie may be knowne by the negative. For who seeth not that if generally all hurting or taking away of life (vnlesse it be by the Magistrate lawfully) be forbidden, then generally also is commaunded all care and preservation of the same: and if in specialtie the bitterness of the tongue bee forbidden, then is the sweetenesse, the softnesse, and the comfort of the same commaunded. If anger be forbidden gentlenesse is commaunded: if miliking, hatred, enuie, and ioying at other mens harmes be forbidden, then is an heart well thinking and accepting of others commaunded, then is loue and a true reioyning at the good happes of our brethren commended: and to conclude,

if

Deu. 19. 20.



vpōn the Commandements. 259

of all cruelty, rigor, and extremitie bee forbidden, then is all lenitie, mercie, and pitie commaunded. All which are vertues of great praise, and asording large perswasions vnto our hearts, to loue and like them, to embrace & follow after them. But so should I dwell too long in this commaundement. The blacknesse of their opposite vices I hope both make their beautie and brightness great before our eyes. Onelie I wish vs, to the end we may abound in all mercie, that wee would often consider that comfortable speech of the Lord by his Prophet: If thou refresh the hungrie and troubled soule, then shall thy light spring out of darkenesse, the Lorde shall satisfie thy soule in drougt & make fatte thy bones, and thou shalt bee like a spring of water, whose water fayleth not. As also that sentence which at the daie of daies shall bee pronounced vpon it, Come, come yee blessed of my Father, and possesse the kingdome prepared for you: for when I was hungrie yee fedde mee, when I was thirstie, you gaue mee drinke, when I was naked yee clothed mee, when I was sicke yee visited mee, and so forth.

Esa. 58. 10

Mat. 25.

R 2

Both

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Both which places with manie moe to the same ende being often thought vppon, will soften our hearts in all dealinges with our brethren, and make vs profitable to them euer to our powers. And yet (which I had almost forgotte) it is not ynough for vs to doe good, to be kinde, and to shew mercie, but we must doe it also speedilie, readilie, & fitlie, that is, when the need of our brethren requireth it, obseruing carfully al occasions. For as it is said of giufts, that *qui cito dat, bis dat*, he that giueth a thing quicklie, giueth it twise, so is it of all things we doe, to helpe in time is a double helpe, and a benefit hauing lost the oportunitie of our brothers neede loseth his welcome. Wherefore Iob proposeth that he had not caused the eyes of the widdow to faile in long looking for his helpe. And Mardocheus requireth of Hester not onely helpe, but present, a singular example for all estates.

Iob. 31. 16.

Hester 4.

**Que.** What punishment had the breach of this commandement?

**Ans.** The spirituall punishment of it, as of all other sinnes is eternall damnation both of bodie and soule. For without shall be dogges, inchaunters, whoremungers, murtherers,

Apo. 21. 15

murderers, &c. (saith Saint Iohn) the temporall punishment of it was amongst the Jewes by the law of God blood for blood, and before the lawe by expresse wordes, vnlesse in such cases as the cities of refuge were ordayned for. And euen as it were aboue all other sinnes it is worthe marking howe euer the iudgement of G D D hath not suffered this sinne to lie vnknewen or unpunished. All stories bee full of examples, and euerie man almost in his owne dayes, hath knowen some experience. Wette is the wrath of the Lorde against this sinne, & his mercie therefore euer keepe vs from it,

Gen. 9.

Leuit. 24.

Phocas,

Boniface. 7

Alexand. 5.

Ethelbert.

Richard. 3.

## The Application.



With what wordes now should I with euerie one to descende into themselves, and to take a viewe of their estate before the Lorde touching this commandement:

Many branches of it haue beene laide before vs, and what branch is it which wee haue not broken being narrowly sifted by the Lorde? The murder of the hande, I



knowe will bee our instance : but alas, how manie thinges make men guiltie in this: If ever in service against the enemye wee have passed the boundes of a Christian heart, in cruelly murdering concerning the maner, who yet might have dyed respecting the matter, wee are guiltie and spotted before the Lorde. If women and Children, aged and impotent, sicke and diseased that carried no weapon against our cause have not so farre forth beene regarded of vs and spared, yea defended by vs from our fiercer fellowes as by right we might, our hands have faulted and our love hath wanted to the life of our brethren. If cruelly wee have wished, but in our inward heartes a nie disorderly and unmercifull spoyle of our foes in fildes, wee have sinned certainly in so dooing. For even the spoyle that a Christian souldier maketh of his enemies in the warres should savour of the mercifull nature, so neere as he can of that God whom he professeth. If wee have beene ever as you heard, but anie occasion of the death of any, eyther present, or speedier than otherwise it would have beene, or of the shortning of our own health, life, & abilitie by intemperancie

temperancie, incontinencie, or any meanes  
whatsoever, the iustice of our vndefiled God  
doth finde it out, and we haue sinned against  
him in this thing. Where then is our righ-  
teousnes, but euen in this branch of actuall &  
hande murther: for the tongue what should I  
say: Doth no mans heart accuse him of un-  
righteousnesse? Haue we neuer passed anie  
spitefull slaunder, to the hurt of them whom  
we should haue loued: Deniall of it can ne-  
uer hide it, but confession of it hath mercie  
promised. The name peraduenture of slaunder  
is odious to vs, and we hardly can accuse  
our selues of so foule a vice. Well then, let  
him change his coate, but remain the same  
monster still. Haue we neuer reported any un-  
known thing to the harme of our brethren?  
Neuer whispered that matter in the eare of  
another against any body, which yet if it had  
bin mine owne offence, I would willingly  
haue wished, concealed & couered? Hath this  
heart of mine caried euer that loue in this re-  
spect, & that true and tender regard of my bro-  
thers credit y possibly it might, or of duty it  
should: O the God of gods be merciful vnto  
vs, & deal not with vs according to our sins,  
neither euer rewarde vs according to our

Slaunder.

iniquities. For I am sure I may speake it in truth, & yet in sorrow against all flesh that liueth, we are guiltie, we are faultie in this behalfe. We snub not our hearts when wee see their want of loue prouoke our tongs to speak vnlovingly. We say not in our selues with a pause vpon the matter, what am I about to say, to whom, of whom, to what end? Will it hurt him or profit him, what is my desire, howe woulde I wish if his case were mine and so forth: but headily, vnadvisedly, & I feare vnlovingly we speake what wee list, and almost say with the wicked: our tongs are our own & who shal control vs? Therefore I say again for this branch of murther by the tong, the God of mercy be merciful to vs & truly teach vs both how we sin in it and how we ought to be reformed of it. For reproches how stand we? Haue we neuer cursed the deafe, nor put a stumbling block before the blind? That is, haue we neuer insulted ouer any mans infirmity, or vnkindly reproched him with his imperfection? Dispiteful tongs of ours how passe they the bandes of loue herein? It is our pleasure to bewray the wantes of others, it is our pastime to grieuie their spirites and to gaule them for them,

Psalm. 12.

Reproch.



vpōn the Commandements. 265

them, yea we glory in their ignominie, wee swell in conceit of our selues when wee see them, and we stretch out our neckes on life vp our haughty eyes when wee passe by them. Their weaknes is our boast al the day long, haunting them and riding them as wee vse to speake in euery corner, and as very Pharisies wee are in an other case, wee looke at their wantes, wee exalt our selues, and in pride wee speake it, or at least inwardlie thinke it, wee are not as those seely Idiotēs are. Rare is that man and woman that with a tender heart comforteth and couereth whō they see to neede, as they with their owne wantes with the sufficiency of Iesus Christ couered from the wrath which they deserue. But I trust for the time that is to come, it shall neuer be verified of vs, which we haue heard before out of Salomon spoken, that, The man which is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life. And for that which is past, the God of mercie wipe it out as hee hath promised. Let vs consider the mockes and tauntes that haue passed from vs euen with ioy in our wittes that wee coulde so doe, and euerie speech so neere as wee can, where.

Pro. 23. 15

Pro. 28. 13

Psal. 7. 32.

whereby our brethren haue receiued harme  
 priuately or openly in place of iustice, or out  
 of it. And are wee then vpight before the  
 Lorde touching the murther of the tongue?  
 Blessed is the man whose vnrightousnesse  
 is forgiuen, and whose sin euen in this  
 respect is couered. The murther of the  
 heart remaineth, wherein wee are to wepe  
 howe wee haue euer vpon any occasion suf-  
 fered mislike to grow within vs of our bre-  
 thren, or anger, or hatred, or enuie, reioy-  
 cing at other mens falles, desire of reuenge,  
 cruelty, or bitternesse, pretermission of opor-  
 tunitie, or any other bzaunch thereof, and  
 whether through our negligence and suf-  
 fering Satan to creepe vpon vs, euen all  
 these almost haue not been within vs at one  
 time or other, one pulling on another, as  
 thinges vnseperable. How hath misliking  
 of some, and wee well knew not why,  
 made vs apte to anger with any thing  
 which they did, and often displeased with  
 them more than we should? How hath anger  
 being lodged too long changed his nature &  
 become hatred in vs? How hath hatred hat-  
 red vp enuy and desire of reuenge? How  
 hath enuie wished the fall of others, spited  
 their

their good whatsoeuer it was, ioyed at their miserie, if we liued to see it? How hath desire of reuenge pricked vs to the thing it selfe, nurced vp crueltie and ouer great securitie? What wants haue we shewed of tender compassiō and comfort to the comfortlesse? What prolonging haue wee made of the good which wee haue done, and howe carelesly haue wee passed manie an oportunitie to doe our dueties in kinde-nesse to our brethren? Alas then where is the perfection of our loue, where is the innocencie of our life, where is that integritie of ours touching this commaundement which wee dare present of it selfe to please before the Lord? Our heartes are stayned, our tongues haue strayed, and euen our handes also peraduenture agaynst it haue greuouslie offended. Let vs thinke of it, and the Lord giue vs heartes effectually to feele it. For the sight of sinne, can neuer hurte vs when it causeth sorrow and true repentaunce. And to see sinne to despayre wee neede not, since Christ our Saviour hath fulfilled the law for vs. The be-rie strength of the Lawe is but conditional damnation, if we will not be humbled, if wee will



will not repent: but if wee doe, then step-  
 peth Christ in with all his perfection, and  
 presenteth himselfe to his father for vs, then  
 both he iustifie, and who can condemne? then  
 will hee saue vs, and what can loose vs? O  
 that wee would therefore see our offences  
 against euery commaundement, and name-  
 ly against this. O that we woulde confesse  
 them and leaue them as wee can hereafter.  
 The Lorde giue it, and the Lorde graunt  
 it, and so shall wee liue with the Lorde for  
 euer.

## The seuenth Comman- dement.

Thou shalt not commit adulterie.

### *Question.*

he ask.



What is the meaning of this  
 commaundement?

Ans. First there is forbid-  
 den all adulterie, fornication,  
 and other vncleannesse in our  
 bodies (saith your booke) which needeth no  
 prooffe

prooſe beſides the plaine wordes of the law, and that pꝛinc which in his conſcience euery one carrieth about : yet hath the authoꝝ ad- ded ſome foꝝ moꝛe ſtrength againſt the frowarde , which I leaue to euery one to reade by themſelues . Secondly there are forbidden all vnpure thoughtes , and luſtes of the heart . Foꝝ as in the other comman- dementes it hath beene ſaide , ſo is it to be thought of againe in this : The lawgiuer is ſpirituall , and therefore this lawe . Be- ſides it is teſtified in plaine wordes, that not onely he is guiltie of this lawe which com- mitteth the act, but he alſo which looketh vpon a woman and luſteth after her . Third- ly, the Apoſtle placeth chaſtitie in bodie and minde, and therfoꝛe the contrarie is incident both to bodie and minde . Nay in very truth, man is rather that, which he is in mind, than that which he is in bodie . The qualitie of the heart is the qualitey of the man, and therefore an adulterous heart, an adulterous man no doubt, and a bꝛeaker of this commandemēt . Now what a generalitie may this particu- laritie very profitably teach vs , namely not onely to run to the outward ſhem wee beare, & to our bodie with the actions thereof, when  
wee

The  
thought.

Math. 5.2

Man is that  
which he  
in heart

we would iudge of our selues, but enē to our very heart, and inward thoughts, to see howe all doth there, & as there we finde, so to giue sentence. If there be integrity, then so thinke; but if there bee lust and adulterie, if there bee dissimulation & falshood, if there be iniquity and sinne, then according to it let vs thinke of our selues, & say the Lord be mercifull to vs such and such, for as our heartes are, so are we. Moreover it may giue vs a great light to discerie the spirit that guideth the Church of Rome. For if God condemne the thought how allow they the fact of simple fornication at the least, if not of adulterie, & yet say, they haue the spirit too? Is the spirite of God so variable that sometime hee condemneth the thought, and sometimes alloweth the verie fact? What an impiety were this to be sayd or thought? Therefore draung out of question from the Lord is their spirit. Thirdly in this cōmandement is condemned that thing whatsoever, which inticeth to any uncleannes whereof there might many particulars be named.

*Que.* And I pray you for more plainnesse let it not be grieuous to name some of the chiefe.

*Ans.*

and of So-  
mie for  
e 3. hot  
monethes.



Ans. First then here is forbidden al wanton & immodest lookes, for the eye is a vehement inticer vnto lust, as appeareth by many p̄wofes. For thus fel Putiphars wife into vngodly lusting after Ioseph: for h̄ text sayth she cast her eies vpō Ioseph. Thus came Dauid to adultery with Bersebe, euen by disorderly looking vpon her from his house top. Thus fell the sons of God into vnlawful loue with the daughters of men, by seeing ȳ they were faire. This caused Peter to say of the wicked that they had adulterous eies. And ȳ knowledge of it made Iob to take a bonde of his eyes, that they shoulde not looke vpon a maide. Whereunto for an other inticement to vncleannes, wee may referre all vndercent and vncomely pictures, the corruption of our eyes, and consequently of our heartes, and therefore no doubt heere also condemned. Thirddie, vnchaste behauiour, such as the Lord crieth out against by his Propheete, saying, that the daughters of Sion are hauty, and walke with stretched out neckes and with wandring eies, walking & minsing as they goe, and making a tinckling with their feete, &c. Fourthly al wanton speach, filthy tales, Songes, and sonets of loue and

Gen. 39.

Gen. 6.

2. Pet. 2.

Iob. 31.

Esay. 5.

1. Cor. 15.

Ephes. 5.3.

and lightnes, lasciuious salutations and such like. For euill wordes corrupt good manners, and there must no corrupt communication proceede out of our mouthes, but such as is good to the vse of edifying and may minister grace to the hearers. As for filthines, foolish talking, iesting, and such like, they are thinges vnicomely for a Christian. Againe, vnchast bookes and wanton wrytings, who knoweth not how they tickle too vncleanes: and therefore both they and the reading of them forbidde in this Lawe. Sixtly, too much shewe in apparrell, painting, tricking and trimming our selues aboue conueniencie, it is a dangerous allurer of lust, and therefore forbidden.

*Que.* I could wish yet a little larger speach of apparrell, because I see it is one of the wormes that wasteth at this daie the common wealth, that decaieth house-keeping, that maketh strait the hande of the master to his seruant, and the Lord to his tenant, and a thing to conclude that the deare children of God cannot overcome themselves in.

Apparrell.

*A.* And I wil willingly answer your wish with a little more speach of it yet not such,  
as

as with diligence might bee made, but such rather as I haue at times thought of, and found in some manner effectuell. First therefore me thinke the very originall of apparell should much moue a Christian feeling hart. For, when wee had sinned, then were wee clothed: when we had lost our honour, then were we apparelled: so that it is the signe of our sinne, the badge of our rebellion, the witness of our shame, and it remembreth vnto vs, what wee shoulde weepe continually to thinke, that wee haue lost. Now alas how small cause haue we to be proude of such a liuerie? Nay, see the dulnesse of our hearts and the absurdnes of our dealing. If a theefe should be saued from hanging, with this condition added, that he should euer weare a halter, were it not a strange hardnes of his hart, if he should so forget his fall, and so glozie in his shame testified day & night vnto him by that halter, that he should begin to boast of his halter, to be proud of it, and to make it of silke in sumptuous sort, for an ornament to to his necke? Cruely it were. And so it is in man a very strange worke of sathan, that he should so exceed in pride with the thing, the sight whereof should rather pinch his heart

S

with



with sorrowe, than bee so exalted euen out of his owne knowledge, with apparell, which in trueth (speake as a good heart should feele it) should humble vs, beat vs downe, & make vs euen with the Peacocke let our feathers fall for the foulness of our feete. Therefore I say one thing me thinke to draw vs to mediocritie in this matter should bee the well weying of þ first beginning of apparell. Secondly, the speedie wast of it is something. For how can a good conscience warrant vnto vs such great charge, yea such exceeding charge in a thing so chaungeable, when we shall giue an accompt how we bestowed our goods? The matter of the forme failes, ere euer our price be halfe answered with vse. And there is no estate in earth that may warrant a christian man or woman to be a wilful waster of the Lords gifts vnto them. Thirdly, the misliking of the word should make misliking in my heart of excesse or vanitie in this matter. Now, the Lord saith in þ law: Thou shalt not weare a garment of diuers sorts, as of wollen and linen together. The meaning whereof was this, he would not haue them newfangle, wanton & phantasticall in their apparell. The same God crieth out against  
the

the Iewes by his prophet, that he would take away the ornament of the slippers, and the calls, & the round attires, the sweet bals, the bracelets and the bonets, the attires of the head & the flocs, the headbands, the tablets & the carings, the rings & the mufflers, the costly apparel & the vailes, the wimples, & the crisping pins, the glasses, the hoods and the lawns. With which in extremitie vsed no doubt they had prouoked the Lord, and daily did offend him. Also by another Prophet, I will visite the princes & the kings children, & al such as are clothed with strange apparel: that is, as imitate y<sup>e</sup> vaine fashions of other countries in any vaine manner. And the Apostle Paul hath a most plain speech to women, whereby men also may know their dutie. I will (saith he) that the women aray themselves in comely apparell with chastnes & modestie, not with \*brodred haire or gold, or pearles, or costly apparell, but as becōmeth women that professe the feare of God with good workes. Which very words Peter also hath to the same end. These with many mo such places shew vs y<sup>e</sup> misliking of y<sup>e</sup> Lord of disorder in apparell, & they should say me think make vs mislike also with it.

Esay. 3.

Soph. 1. 8.

1. Tim. 2. 9.

\*Reade the note of this word in the Testament.

1. Pet. 3. 3.

4. Fourthly, the sentences of graue and godlie fathers, which haue spoken of this matter should not be neglected of vs. And what are they? If the matter of our apparell bee too costly, heare what S. Bernard saith: *Exterior superfluitas vestium, interioris hominis inditium*: The outward superfluitie & wast of the garment, is an euident token of the inward man (that he is vnreformed.) If the forme and fashion bee vnseemely or wanton, then saith the same father, *Vestium curiositas deformitatis mentis & morum inditium est*. The curiositie of thy garmēt bewraieth deformitie of mind & manners in thee. Thus matter and forme being vnseeming, either of them discredite man and woman, and make their inwarde hidden corruption appeare to the world. Fifthly, all the world knoweth it, and it cannot be denied that immoderate apparel is a vebement intisement to the breach of this commandement: and therefore wicked. *Castitatis comes frugalitas*, The companion of chastitie is frugalitie, saith a learned man, and euen in apparell. I would to God, if with a Christian hart any wil not think of these two last reasons, yet that they would thinke of them with worldly wisdom, and  
in



in pollicie weigh them. For there is no man  
 nor woman so farre fallen out with religion,  
 and honestie, but that if they be not such, yet  
 they desire to seeme so, and to bee so taken.  
 Now, apparell in matter or forme vnfeme-  
 lie robbeth them of this that they neither  
 seeme nor are thought to bee of many. For  
 touching religion, who can thinke them mor-  
 tified to sinne within in heart, who so seeme  
 to liue to all vanitie and excesse without in  
 bodie? Who can thinke they are reformed  
 in soule, who are very much about their cal-  
 ling vnreformed in shewe? Man cannot en-  
 ter to the inward heart, but iudgeth euer by  
 the outward fruit, and religion within vseth  
 alwaies to shewe men effects without. For  
 honestie of bodie, though our hearts neuer  
 meant any thing contrary to it, yet doe we by  
 apparell bring our credit in question, when it  
 passeth our calling and conueniencie. And  
 therefore euen in pollicie, if wee care not for  
 Christianitie, we should beware. Last of all,  
 modestie in apparell both touching matter  
 and forme, answereth to the originall of it  
 well, which was to hide vs after sinne, con-  
 firmeth by practise that apparell is vaine, li-  
 ueth according to the named scriptures, es-

caping the threated euills, and finding promised good, saueth our credit out of question, answereth the grauitie of the Gospell, bindeth no pietie (for often vnder an ill garmēt a good heart is hidden) and lastly, is so farre from alluring to lust, that it even cutteth the throte of it, and very greatly stoppeth it. *Sex sunt enim qua incorruptam seruāt castitatem: Scilicet, sobrietas, operatio, inhibitiō sensuum, asperitas cultus, raritas sermonis, euitatio oportunitatis, personae, loci, & temporis.* That is, There are sixe things which keepe chastitie vncorrupted: To wit, sobrietic, labour, restraint of our senses, cōfinesse of apparel, rarenes of speach, and eschewall of oportunitie, of person, place, or time. ¶ But yet it sticks in our hearts that apparell makes a man. Indeepe many so iudge both of themselves and other, that they are made, & beautified by apparell. But the very heathen man shall condemne vs, if wee doe so, who could thus say, that: *Ornamentum est quod ornat, ornat autē quod honestiorem facit. Id autē non aurum, non smaragdus, coccus, sed quaecunque grauitatis, pudoris, & moderationis spiciem praebeant.* That is an ornament (saith he) which adorneth vs, and that adorneth vs that maketh

keth vs honefter. Now that dooth not gold, precious stone, skarlet, but that which giueth a shewe of grauitie, shamefastnes, and moderation. And thus now let it suffice a little to haue answered your desire touching apparell, p̄termittting the iudgement of God vpon Herode euen then when hee was most royallie clothed aboue all other times, with many thinges moe, which to this ende might be brought. And this I pray you take not spoken to draw all to an equalitie, or yet any from the thing that is meete for their calling, but to kindle care in all, that wee deceiue not our selues with our calling worldly so much, that wee forget our calling to GOD, to his Gospell, and to his mercies so many in Iesus Christ, and what is conuenient for the grauitie and excellencie thereof. This is my meaning, and this is my end.

Acts 12.

*Que.* Now then proceede I pray you to recite such other prouocatiōs to the breach of this commandement as you knowe.

*Ans.* These prophane and wanton stage playes or enterludes, what an occasion they are of adulterie and vncleannesse by gesture, by speech, by conueyances, and deuises to



Psalm. 119.

1. Cor. 15.

1. Theff. 5.  
22.

attaine to so vngodlie desires, the worlde knoweth with too much hurt by long experience. Vanities they are if we make the best of them, and the Prophet praieth to haue his eyes turned away by the Lorde from beholding such matter: Euill wordes corrupt good manners, and they haue aboundance. There is in them euer many dangerous sights, and wee must abstaine from all appearance of euil. They corrupt the eyes with alluring gestures: the eyes, the heart: and the heart, y<sup>e</sup> bodie, til al be horrible before the Lord. *Histrionicis gestibus inquinantur omnia:* (saith Chrysostome) These players behaviour polluteth all things. And of their Playes h<sup>e</sup>e saith, they are the feastes of Satan, the inuentions of the diuell, &c. Councels haue decreed very sharply against them, and polluted bodies by these filthie occasions haue on their death-beds confessed the daunger of them, lamented their owne foule and grievous falles, and left their warning for euer with vs to beware of them. But I referre you to them, that vppon good knowledge of the abominations of them, haue written largely and well against them. If they be dangerous on the day time, more danger:

dangerous on the night certainly: if on a stage, and in open courtes, much more in chambers and priuate houses. For there are manie rounes beside that, where the play is, and peraduenture the strangenes of the place and lacke of light to guide them, causeth error in their way, more than good Christians should in their houses suffer.

*Que.* What else?

*Ans.* Dancing againe is in the number of vaine pastimes, and the allurements to vncleannesse, as much experience hath too well proued. The Scriptures check it, the Fathers mislike it, the Councils haue condemned it, & the prooue of Gods iudgements vpon it biddeth vs beware. *Instrumenta luxuria tympana & tripudia*, saith one, the inticers to lust are pipings and dancings. *Laquei sunt & scandala non solum saltatoribus, sed spectatoribus.* They are snares and offences not onely to the actors, but also to the beholders. Iob noteth it as an olde practise of the diuell to occupie men withall, and as an ancient exercise of the wicked, that they should daunce. Upon which words a godly writer sayeth: that from the tabret and the flute, which in themselves are not vnlawful, they

Iob. 21. 11.

Calu. serm  
80. vpon.  
Iob.

they come to dancing, which is the chiefest mischief of all. For there is alway (saith he) such vnhast behauour in dauncing, that of it selfe, and as they abuse it, (to speake the trueth in the word) it is nothing else, but an inticement to whozedom. In the Gospell the Spirite of God noteth it in a wicked woman as an immodest thing, and of a damnable effect in her wicked Father Herode to dance. And such as interpret the place are not afraide of these words, that it was *meretricia lasciuia turpis nota nubilis puella saltatio*. That is, that for her to dance beeing a maide for yeres mariageable, was a note of whorish wantonnesse. For whosoever (saith he) hath a care of honest grauitie, he euer condemneth dancing, and especially in a maide. Againe, he calleth it *spectaculum familia Regia probrosum*. A dishonourable sight in a Kings house: with many speeches more of mislike. Sirach a wise man, and of great experience, biddeth a man not to vse the companie of a woman, that is a singer and a dauncer, neither to heare her, least hee bee taken with her craftinesse. The godlie Fathers as I saide mislike it. For *saltatio ad adulteras, non ad pudicas pertinet*, saith one

Matth. 14.

Marlor. ex  
Calu.

Syrac. 9. 4.

Ambros. de  
virgin. lib. 3.



one of them : Dauncing belongeth to adulterous and not to honest women. A sharpe speeche : Yet was this graue Father not afraide to speake it. *Saltatio barathrum diaboli*, saith another : Dancing is the diuels hell. And wee heare speeche of Iacobs marriage (saith he) in the Scripture, but not a word of any dauncing that was at it. *Mira Collusio* saith another. *Saltat diabolus per puellam* : It is a strange iugling, when wee think the maide doth dance, and it is not so, but the diuell in her, or by her. The Counsels haue condemned it as others haue at large shewed. And verie Tullie could say, an honest man would not dance in an open place for a great patrimonie. For the iudgements of God vpon this vaine pastime, it is strange which Pantaleon noteth out of Crantzius, that in Colbecke a Towne in Germanie, certaine light persons hopping and dauncing in the Churchyard of Saint Magnus, being by the Minister admonished to cease, and not ceasing, did for a long time (not able to stay) runne round about, and at last fell all downe dead. But because others haue so largelie writ against this vanitie, I say

Chryst.  
Matth.  
hom. 41.  
in Genes.

Theophi-  
last.  
in Mar. 6.

An. 1505.

say no more of it at this time, but wish vs to consider that it is an inticement often to adulterie, and therefore in this commaundement forbidden. And as for any dauncing that we reade of in the Scriptures to haue been vsed of the goodlie, we must vnderstand, that their dancing was euer a sober modest motion with some song vsuallie to Gods praise, and men by themselves, women by themselves. Which nothing will warrant our custome and guise in these daies.

*Que.* Are there yet anie moe allurements?

*Ans.* There are yet many moe. But I may not in this sort stand vpon them. Gluttonie and drunkenness, with houses of open whoredome, your booke nameth and proves for them. Idleness also is another meanes, the bowe of chastitie, the deniall of second mariages, the going of men in womens apparell, and women in mans apparell, with a number such. This onelie must I say, and so conclude this negative part of the Commandement, looke whatsoeuer it is, that we can see to be any allurement, any occasion, or meanes to vncleanness, all that is condemned in this commandement as much

Ezek. 16.

1. Cor. 7. 39

Deut. 22.

For he that will no euill doo, must nothing do that longs thereto.

as the verie act of adulterie, which here onely is expessed. Then how the holie Pope of Rome can warrant by the word of God the erection and continuance of his stewes, iudge you although his gaine bee neuer so much therby. Nay how could that monster Sixtus the fourth warrant the erection of a stewe of both kindes, that is both of Women and Men, whereby 20000. and some yeares 40. thousand Duckets came to his coffers: Or the whole Church of Rome so like of, and so diminish the sinne of fornication: That at this day in Venice it is counted good pollicie, when there bee foure or five brethren of one familie, one, onely to marrie, and all the rest to waulter with as little shame in open lecherie, as Swine doe here in the common myre. Can this spirite that guideth them, be the spirit of God, when it condemneth not the act, whereof God condemneth al occasions and allurements: No, no, the Lord giue vs eyes, and then haue we markes sufficient to bewray them by.

In King Edward. 4.

Ascams Schoole,

*Que.* Thus then may we see what wee are forbidden in this Law: now I pray you add some thing of the things wee are commanded in the same?

*Ans.*



Ans. For this matter your booke answereth well, that as wee are forbidden in it all uncleannesse, and al inticements to the same: so on the other side wee are commaunded to keepe our Bodies and Soules chaste, and pure as temples of the holy Ghost, or if the gift of chastitie bee not giuen vs, then to vse the lawfull remedie appointed for vs by God, which is mariage. Concerning therefore chastitie wee are to knowe, that very greatly the Scripture layeth downe Gods liking of it, and with many words exhorteth vs vnto it. This is the will of God (saith the Apostle) euen your sanctification, and that you should abstaine from fornication, that euerie one of you should know how to possesse their vessels in hononr and holines, and not in the lust of concupiscence, euen as the gentils, which know not God. And in another place, Seeing (saith he) that we haue these promises dearely beloued, let vs cleanse our selues from al filthines of the flesh and spirite and growe vp vnto all holinesse in the feare of God. And againe the same Apostle beseecheth the God of peace to sanctifie them throughout, that their whole spirite, and bodie, and soule may bee kept blamelesse

2. Cor. 7. 1.

1. Thess. 5.

23.

blamelesse till the day of the Lorde Iesus Christ. Many such as these are there, all which our vnerring papists take & expound of single life, and will haue them, so many testimonies of the same to excell marriage. But their bolde speaking is not euer sounde prouing, and therefore wee stay to beleue them.

*Que.* In other matters indeede wee haue good cause to refuse them, but in this (giue mee leaue to speake as I thinke, being readie to learne if I erre) mee thinke wee are not to mislike so much of the r speech. For, surelie it cannot be denied, that the single life is farre aboue the married. The Scriptures you knowe haue many speeches to this ende?

*Ans.* Well then, for your better satisfaction it will not be amisse, if we a little consider the course of this errour. And first I pray you marke, that during all the time of the olde Testament they dare not, nor doe not say, that single life passed marriage in excellencie, but contrarie to bee fruitfull and store of children was a blessing, and to be otherwise was a reproch vnto the. Therefore this perfection and excellencie of single life

life, they set it to be but now in the time of the Gospell. Where let vs also begin, and going with them, see whether it be so or no. We consider then and see, that as the Lorde is holy himselve and pure, and therefore hath euer liked and loued all holinesse in his children, and by name this cleanness of bodie and minde, which we speake of: so on the other side Sathan being impure and filthy, hath euer sought and laboured to worke the like in vs, and by name to drawe vs to impuritie of flesh and staine of minde in this behalfe. The Lord hath had euer his meanes to worke the one: Sathan hath had his againe to breede the other. The Lord by his word and Spirit, and what else it pleased him to vse: Sathan by sundrie also verie forcible waies wrought the contrarie. Some he so mightilie hardened, and strangely overcame, that euen contemning the Lorde and his threates, and smothering what in their owne consciences at any time they founde contrarie to it, gaue themselves ouer as it had been brute and sauage beastes to all lust and uncleannesse without remorse. Of these spake the Apostle to the Ephesians saying: That they being past feeling gaue themselves

Want of  
feeling one  
meanes of  
Sathan.

Ephes. 4. 19



selues to all wantōnesse to worke vnclean-  
nesse euen with greedinesse, where the word  
he vseth is very significant. And againe to  
the Romaines he saith, that God gaue them Rom. 26.  
vp to their hartes lusts vnto vncleannesse,  
to defile their owne bodies betwixt them-  
selues, yea hee gaue them vp to vile affecti-  
ōns. For the women changed the naturall  
vse into that which is against nature. Then  
sheweth he the meanes and way, whereby  
all this was wrought in them. For a man  
would thinke that euen reason and nature  
should keepe vs from such pollution. They Verf. 28.  
regarded not (saith the Apostle) to knowe  
God, and therefore God deliuered them  
vp into a reprobate minde, to doo those  
things which are not conuenient. That is,  
**G D D** suffered Sathan so to harden their  
hearts and to depriue them of the vse euen  
of naturall light, as that those things see-  
med but sportes vnto them, and matters of  
small weight, which otherwise would haue  
feared them euen to thinke vpon. The Pro-  
phet Ose seemeth to aleadge the verie same  
manner of proceeding of Sathan in those  
that knowe **G D D**. When hee saith of  
Israell, that whoredome and wine and Ose. 4. 11.

Prou. 7. 22.

new wine tooke away their heartes. That is their iudgement and vnderstanding, their conscience and feeling, whereby they should abhorre so displeasing a life before the Lord. And what meaneth Salomon when he sayth, that The young Man followeth the enticing harlotte to her house as the Oxe to the slaughter, but euen this, that by the subtile malice of Satan hee is depriued of sense to decerne whether he goeth, and what his fall will be: So then I say one meanes whereby Satan in times past drew men from chastitie, the vertue of this Commaundement, to lust and impuritie the breaches of the same, was by dulling their heartes in most fearefull manner, that they felt not sinne to bee sinne, nor not euen verie great and grievous sinnes to be any at all. Another meanes was by instilling into their mindes an opinion of indifferencie in these matters, and that God (so hee were serued in spirite of them) passed not for their bodies, but left them in some sorte to themselves, to vse to their pleasures. This (to omit a multitude of heathen histories, as also Simon Magus whome Austen noteth a defender of this doctrine) may appeare by that

Opinion of  
in differen-  
cie an other  
meanes.

that decrees of the Apostles, that the Gentiles should abstaine from fornication, as also most evidently by y<sup>e</sup> epistle of Paul to the Corinthians, who thought of this matter as of a mere naturall thing, so lawfull for them as eyther to eat or drink, so they reserued their soules and spirites to worship God. But the Apostle sheweth it to bee far otherwise, and with many vehement repetitions of the dueties of their bodies, impugning so vile a conceite of libertie to vse them vnto lust. He hath created your bodies saith the Apostle, aswell as your soules, and therefore you must glorifie him aswel in bodie as in soule. Hee preserveth also the one aswell as the other, the blood of Christ was shed aswell for the one as the other to redeeme it from death, they are both indifferentlie the Temples of the holie Ghost, they are both the members of Christ, and at the latter daye they must both by Christ bee raysted, the bodie then to bee ioyned to the Soule, which before liued separated, and therefore aswell in Bodie as Soule GOD must bee glorified, and both of them from filthy lust and pollution kept chaste. Manie more are the reasons of Paule in that Epistle

Act 15.

Verf. 13. &amp;

14.



Vers. 17.

to driue the Corinthians from this detestable conceipt, that fornication was a matter indifferent, and chastitie required not so much in bodie as in minde. But I referre them to the diligent reader himselfe to mark, and thus much onelie note to shewe the meanes whereby Satan in those dayes preuayled so much to drawe men to the breach of this Commaundement. A third meanes we reade of which argueth not a little the vulnesse of man, and the boldnesse of Satan if once he get any vantage. Euen the very word of God abused to confirme that which neither God nor his word could euer abide. In the Apocalips, mention is made of the Nicolaitans sinning in this respect most fearefully: & it is also by learned men recorded how Nicholas the first father of the filthinesse fell into grosse and most fearefull sinne. Clemens and Eusebius say that hee did it of mere simplicitie to remoue from him the suspicion of ielousie, & to giue a testimonie vnto the world, that he was not, contrary to the profession of a Christian, too much addicted to any earthly thing, since it is written, that he which hateth not father or mother, wife or child for Christ, cannot be his disciple: and

The Scriptures were  
sted another  
meanes.  
Cap. 2.

no man can serue two masters, with such other places most wickedly wrested to bring in a most horrible conclusion. Carpocrates & his sect through their abhominable life was warranted by that speech of Paul, that anger & tribulation shal be vpon euery soule that sinneth. See say they, how he saith vpon euery soule, not vpon euery body, so that our bodies wee may vse as wee list Others vsed these places: We are not vnder the law, but vnder grace. *Iusto non est lex posita*, There is no law for the iust, & such other. By al which things it is apparant how mightily Sathan hath bent his force to draw men to the pollution of their bodies, and to vncleannesse forbidden in this commandement. Now marke stil I pray you the course of this matter, & see how as the Church of God euer withstode this work of satan in measure, & sought to establish honest life and chaste behauiour, as I haue before shewed: so in the beginning of the gospel especially (as most cause was giuen through the aboundance of the contrarie sin) very vehemently, & sharply was condemned that libertie of lust, and filchie affection, which then ruled, & on the contrary side was bigged chastity, with reasons laide downe for

Rom. 2.

the excellency of it, & the commandements of God for it. And indeed so zealously, so diligently, & so effectually was this done by the godly teachers of those times, as that Sathans subtilties prevailing so much before to the contrarie, began to loose their strength daily more and more. For the hardnesse of mens heart through which sin so greatly increased, was turned into softnes, & christian feeling: their ignorance which accounted so foule a sinne an indifferent matter, was daily diminished and turned into knowledge: their iudgements before abused with shewe of scriptures to confirme their euill, were bettered by the Spirite of light to perceiue and see how fowly these Scriptures were wrested to a wrong ende, and how many apparently commaunded the contrarie. So that their consciences beeing quickned, their eyes opened, and their vnderstanding augmented by continuall and godly teaching, lust waxed lesse or at least more orderlie to the shewe of man. For it brake not out in such confused manner, as before, to all and euerie one, that was liked, and might bee obtayned. Nowe then yet see a Diuell. When hee sawe his



his kingdome in men thus euery day fall to ruine through diligent exhortations vnto chastity, so that he was not able to deale with men as befoze, and to make them little account of actuall pollution as hee had doone, what deuiseth he yet still to continue his be-  
nome in mankinde? Surely euen this (note it and wonder) hee himselfe falleth to preach and teach chastitie also by his ministers, and to extoll it to heauen. But how? Not as hee should I warrant you, but as it best serued for his wicked intent. Hee dooth not teach men to keepe bodie and minde pure from all vncleane actions or conceipts, but he labour-  
eth to perswade that outward continencie of bodie (what broyles of scorching lust soe-  
uer the minde abideth) is an holie thing be-  
foze God, of it selfe acceptable, and merito-  
rious. He dooth not teach men that there is an acceptable chastitie in godly matrimonie, if the gift of continencie bee not giuen, but vnto certaine persons he flatlie forbiddeth it, as not tollerable, and generallie in all hee dooth note it as culpable, preferring single life in dignitie, holinesse, and merite befoze it in all men. Thus taught his scholer and in-  
strument Marcion the heretike about the

yeare of Christ 133. publishing, and teaching, that the coniunction of man and woman euen in matrimonie was sinne, that it proceeded or was inuented of a contrary God, that women wholly were the work of the diuell, and men also the one halfe of them. They would allow none to be baptised, vnles they either were single or would promise euer after to be so, &c. To this end againe stepped vp Tatianus & his crew about the yere 142. and he at the first as wel as Marcion condemned matrimonie altogether also, but afterward he drew in his speech from openly touching it any more, and vnder the high commendation of single life prauilie pinched at the stayned estate of wedlock, and sought to make it hatefull. Whereupon his followers were called Encratites. After Tatianus came Montanus about the yere 145. who suffered first mariages in such as were weake, but condemned the second as intollerable in any. Then followed Manicheus and his sort, and they gaue to the ruder sort as they called them, leaue to marie, but for such as were of any credit amongst them, & grown as they say to any perfectiō, they might not in any wise marie but liue chaste. Thus begā the opinion  
of

into the 12th  
chapter.

of single life to excell the other euen by these steps. From whence diuers godly fathers receiued infection, as Tertullian, Hierom, Origen, Clement, Nazianzene, with others falling very farre with these heretikes into a misliking of the ordinance of God against incōtinencie, and into an ouer great opinion of single life. Then from a thing commendable in all men, it was brought at last to bee a thing necessarie in some men, and so grewe more and more daily. Then did necessitie to obserue what infirmitie could not obserue, cause much secret and very often, euen vnnatural and fearefull pollution, whereby it fell out, that by this subtil flight of his, to extoll chastitie, and to place it only in single life, sathan brought as great an haruest into hell, as befoze with his other named meanes.

*Que.* Thus then by this storie I see how this opinion began of single life, and how subtilly Sathan transformed himselfe into an Angel of light, but yet I see nothing why single life is not better than matrimonie.

*Ans.* That is strange, seeing by the storie it is apparant, that during the time of the olde Testament, there was neuer such a thought amongst the childezen of GOD, but  
euen



euē the quite contrarie, and secondly euē vnder the Gospell it sprung from such teachers as Marcion, Montanus, Tatianus, and other heretikes. But yet if wee would more fully bee settled, let vs duellie weigh what the scripture saith of godly matrimonie, and the shall wee see whether chastitie bee onelie in single life, or whether we can find any greater praise of it and acceptance before GOD than of marriage, or no. First then I pray you, let vs consider what in the Gospell is sayd in matrimonie: to wit, that those whom

Matth. 19.

God hath ioyned together no man ought to put asunder. Surelie if God ioyne them, then is the life accepted, and not vnchast before him. Againe, euery man hath his proper gift saith the Apostle speaking of this matter, some to marrie, and some to liue vnmarried. Whereof we may truelie conclude, that if to marrie be the gift of GOD as well as continencie is, then is it as well accepted of him, and no way can it be vnholie. Againe, in the same place it is said, that the vnbelieuing husband is sanctified by the believing wife, and contrariwise. But that could not be, if matrimonie were either impure simply or in comparison to single life. In the place

1. Cor. 7.

Vers 14.

about

aboue named to the Thessalonians, it was generallie said vnto all men, and not only to vnmarried men, that they should possesse their vessels in holinesse and honour, & not in the concupiscence of the flesh. Therefore mariage is holinesse & not vncleannesse before God any ior more than single life is. In the Epistle to Timothie the forbidding of marriage is called a doctrine of the diuell, which coulde not bee if it were a staine to a Christian man or woman. And art thou bound to a wife? saith the Apostle, seeke not to bee loosed. Which hee would neuer haue said, if in it selfe the single life had been more holie and good before God than the married. We know also what the Psalmie saith, for a blessing shall befall to him that feareth GOD, namely this: His wife shall be like a fruitfull vine vpon the walles of his house, &c. Whereby very euident it is how the Lord alloweth wedlocke, when he vouchsafeth so to blesse it and speake of it. How then dare wee say that to bee married is to bee vnchaste, or any way to displease the Lord? How dare wee say the single life in it selfe is better, or more holie? What euer finde wee in the worde of GOD more setting downe the

1. Thess. 4.

1. Tim. 4.

1. Cor. 7.

the praise of single life, than these haue done  
 the true commendation of godly matrimo-  
 nie? It is noted of many euen vnder the Go-  
 spell, that they were married, but not in all  
 the world doo I remember either man or wo-  
 man noted as liked the better for a single  
 life. Therfore to cut off this discourse which  
 might very greatly be increased, apparant it  
 is that of those two estates there is no prehe-  
 minence of merit or holinesse of either aboue  
 the other, but both of them good and allowed  
 of God in those persons for whom they are  
 expedient. And it is also manifest, that albeit  
 the commanded vertue in this commaunde-  
 ment be chastitie, yet is not that in single life  
 onely situated or in the bodie alone, but both  
 in bodie and minde, both in single estate and  
 double, and aswell in the one as in the other.  
 For both of them are capable of the same.

*Que.* Yet am I troubled still with the  
 speeches of Paule two or three in one chap-  
 ter together, which evidently seeme to pre-  
 ferre single life before marriage. You know  
 the places I am sure, and therefore I name  
 them not, but expect your answer to them.

*Ans.* Why, it is very true, and I demie it  
 not that Paule in that Chapter doth preferre  
 single



vpon the Commandements. 301

single life befoze marriage, but how I pray  
you? As moze godlie, moze holie, or moze  
meritorious befoze God than it? No I war-  
rant you. And yet this is the question.

*Que.* How then?

*Ans.* Altogether in worldly respects, as  
you may easilie see, if you marke the places.

For first for those wordes in the 26. verse:

Verse 26.

that to liue single was better for the present  
necessitie, you see y<sup>t</sup> it is a worldly cause, and  
no matter of moze holinesse. For necessitie

there either signifieth the perills and perse-  
cutions of the Gospell, which in those daies  
it was subiect vnto, wherein it were better

for a man to bee single than tied to a charge  
that would both trouble him to keepe, and

griue him to part withall, or els it signifieth  
the scarcitie of Christian wiues & husbands,

as the to be had the Gospell being but yong,

in regard whereof if they had the gift to ta-  
ke, without sinne, it were better to be single

than matched to an Infidell. So that I say

this cause is altogether worldly. For the se-

cond speech of Paul in the same chapter, that

they which are married shall haue tribula-

tion in the flesh, that he would haue all men

as he was, and that he wished them without

care,

care, &c. you see againe it is a worldly cause. For what signifieth tribulation in the flesh there, but either those griefes, cares, heart-breakes and sorrowes, which are incident daylie to married folkes, sometimes about one thing, sometimes about another, as about their children, about the gouernment of their familie, about getting or keeping these worldly matters, or by reason of contrarie religion, &c. in respect whereof saith Paule, I spare you, that is, I doe wish you free and single, that you might misse them all, if it might be, and that for the loue I beare you. For his third speech, that the married woman taketh care to please her husband, but the vnmarried to please the Lord, no way may it bee taken to proue that none that bee married either doe or can take care to please GOD, for the contrarie of that hath been euidently shewed in the places before: or yet to inferre that the vnmarried doe euer seeke to please him, for experience too much teacheth the contrarie: but it onclie sheweth thus much, that such as bee vnmarried if they be godlily disposed, may more freelie and readily as it were attend their deuotion than others that bee married, hauing nothing troubl

trouble them or to distract their cogitations withall. Which also as you see is but an outward respect. And therefore we may now conclude that farre was it from the meaning of Paule, to pferre single life before matrimonie, in respect of greater pietie or merite before God, but ouely in respect of outwarde incumbrances, whereof indeede it is much freer than the other estate is. Which ppreheminence and dignitie if it would content our Papists, we and they should well agree: but they will needes haue virginie & the bowe of single life to bee a satisfaction for sinnes, a deseruing of remission, of the grace of God, of saluation, & life euerlasting: As you may see in the Catholike confession of one of their great teachers Petrus a Soto, and may also note in the speach of the Bishop to them that made this bowe, who euer answered (after they had promised) in this manner, *Et ego promitto tibi, si hac obseruaueris, vitam aeternam*: That is, & I promise thee, if thou keepe these things life euerlasting: That is, if thou liue single, &c. Yet see we Paul who they say liued euer vnmarried, not to dare once to exhibit his single life to y<sup>e</sup> maiestie of God to meritt any thing for him, or to purchase him any fauour,

Rom. 3.

Philip. 3.



fauour, but only & wholly to depend vpon the merits of Christ Iesus. And we see not Peter, Philip, or any in y<sup>e</sup> newe Testament, that were married to begge any pardon for it at Gods hand, or to insinuate any way, any impietie of theirs in so doing. Which yet assuriedlie they would haue done, if the opinion of Poperie had been true concerning single life and matrimonie. Saint Augustine in his booke of Virginitie hath many words of the rewards of matrimonie, & concludeth thus: that eternall life is giuen of the Lord both to married and vnmarrried indifferently. The Councell of Gangren thought good to make this Canon, that if any liuing single for the Lord should in arrogancie & pride contemne those that were married, they should bee accursed. Wherefore we conclude this matter and say as the Church of God sayd in that time: Virginitie we commend, widowhood we praise, and the chaste bond of godly wedlock we honour and receiue. But as for adulterie, fornication, and vncleannes whatsoever, either of bodie or mind, wee abhorre and condemne it. Thus then I hope you see how the opinion of chastitie to consist onely in liuing single, sprung by euen by the diuine

Lib. 10. cap  
26

An. 333.  
Can. 10.

Concil.  
Gangren.  
Epiph. tom.  
1. lib. 2. hæ-  
ref. 48.

who knew not otherwise how to draw men to vncleannes, being robbed of his former meanes, than by making them to abide themselves of the ordinaunce of God against that euill. You haue seene also how false this is, and that in godly matrimony aswell as in single life there is liked chastitie of the Lord. You haue seene, that neither of these estates haue any preminency aboue the other in respect of greater pietie, or merit, but both of them alike acceptable to God, if for the parties they be expedient, onely in regarde of outward incumbrances, the one is more free than the other. Lastly you see the vertue of this commandement opposed to adulterie to be chastitie, but how? not to liue vnmari- ed, as the papists dreame, but both in marriage and out of it, to keepe bodie and soule vnspotted of filthie lust and concupiscence. The other pointes of marriage it selfe, of second marriages, of polygamie, of diuorces, and such like, which were in this place to be handled, I think good to cut off, hauing taried already too long in this commandement, and to reserue them till some other occasion.

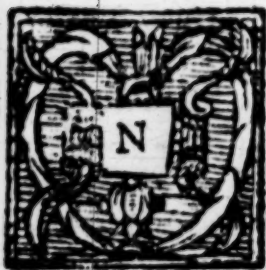
*Que.* Yet adde something concerning the punishment of them that breake this

Deut. 22.

1. Cor. 6.

Ans. The law of God, as we all may see, punished adulterie with present death: Fornication with mariage of the partie if the parents would, and if they would not, with a dowrie to be giuen. The Athenians punished it with death. This lande of ours in the dayes of Canutus had a lawe to cut off the noses and eares of adulterous women. And for the spirituall punishment of it, it was euer, is, and shall be damnation of bodie and soule in the pit of hell without repentance.

## The Application.



**N**owe then consider what hath beene sayd, and euen as wee desire true fruite of the worde of **G O D** vnto our Soules, let vs weigh our owne estate in euerie braunch of this commaundement. The act of vncleannesse how it can accuse vs, that God doth knowe, who hath hell in his hand to cast vs into it, if we haue sinned. And therefore if epyther with married or vnmarried wee haue euer thus offended, let his power bee thought of, let hell bee feared, and



and so fowle a faulte from the verie hearte roote be earnestly lamented. Excuse it not with youth, or anie circumstance, cause or occasion in the worlde, these scoffings of the Lord will not euer be bozne, in youth we are Gods aswell as in age, and in youth we should serue him aswell as in age: if wee doe not, euē youth shal to hel aswel as shal age. Sinne seene and sorrowed for, left and forsaken hath pardon promised: but sinne iested at, and played withall hath vengauce threatened. It is the voyce of a Christian to say I haue sinned, but it is the voyce of a reprobate to say still I will sinne without remorse. The best may offende, but the best can neuer continue offending. And therefore take heede, and if act can accuse vs, let it neuer hereafter be able to blame vs: for sodain and fearefull is the vengeance from heauen that lighteth vppon adulterers.

From the acte let vs come to the inward thought, and as it is more priue and wee all more prone vnto it, so let it bee more carefully weyghed and searched out euen of vs all. Let vs call to minde with a feeling heart, howe foulie, howe fearefullie, and howe euen contynualle

wee offend the Lord by our hidden conceits. Howe quickly creepeth into vs an euill thought, and how swelleth it within, when it once is there? It worketh within vs, as a thing most strong, and verie fowly stayneth vs oftener we do consider it. Yea our negligence in this behalfe dooth condemne vs before the Lord, and pronounceth against vs that wee feare more men than God. For our outward actions wee are carefull of so nere as we can to keep the blots of them out of sight, but our heartes being things hidden from the eyes of men, we carie little care ouer them to keepe them cleane from impure conceits. What man may see we are ashamed that hee should see: but which God beholdeth our secret thoughtes, wee feare not at all to haue them soule, filthie and wicked. O what a God serue wee, that being able to set euerie thought wee thinke visible in our foreheads in great letters, that euerie one which runneth by might read them, yet most mercifully spareth vs, and is content our secret shame should not appeare to men. Shall wee still prouoke him, shall we still offend and grieue him? Surely then howe will bee the wrath at last, which so long be

merci

vp̄on the Commandements. 903  
mercie hath withhelden. Wherefore to con-  
clude this matter, euen as we loue the Lord  
and our owne health, let vs see and wey how  
deepely the lawe against impure thoughtes  
is able to charge vs, let vs consider the cause,  
if wee can finde it out, that driueth vs vsu-  
ally into such hidden sinne, and hereafter as  
men touched with some Christian remorse,  
that so good a God should so still be offended,  
let vs ridde our hearts as wee can of the ef-  
fect, by taking away or at least stopping in  
some measure the course of the cause. The  
meanes and allurements either to the actual  
offence or the thought condemned in this cō-  
mandement, as wee haue heard before, are  
many and diuers. Sometimes the eyes dis-  
orderly wander, and being not checked by a  
Christian conscience that feareth to giue  
them libertie too long, they become the oc-  
cassions both of thoughtes and actes, wicked  
and damnable. Sometimes behauiour vn-  
chast and vnseemly. Sometimes speech wā-  
ton and light, stir the heart vp to conceiue  
that thing, and the wicked flesh to perfoyme  
it fully, which God and nature abhoze as  
filthy. The dalyng tales of these courting  
dayes, the lasciuious songes made by loose  
U 3 mindes,



minde, and the wanton greetings in euery place now vsed, alas what thoughtes procure they neuer liked of the Lorde, that I may say no worse: Bookes written by vn-reformed heartes, and continually read to the grieve of God, are they no occasions to fraile flesh, both in thought and deede to offend against this law? God knoweth, and experience teacheth such soules as tast of Christ, that very deadly payson vnder a false delight, both this way creep into vs. An vnchast looke makes an vnchast heart, and a rousing tongue beyond the listes of godlinesse ere euer we well know what we doe. So subtil is the sin that this way creepeth into our soules. Apparell is next, a most fearefull allurements to the breach of this commaundement both in thought and deede, if God once in mercie woulde open our eyes. So are these stage playes and most horrible spectacles, so is our dauncing, which at this day is vsed, so is drunkennesse, gluttonie and idlenesse, with a number such like, as can witnesse each one in the world that will weigh them. Now what care we haue had of these things the Lorde knoweth, and to our profite if we list a little wee may consider it. Our eyes

O Lorde, how doe they offend through our carelesse bestowing of them to their owne desire? Where is the testimonie of trueth within vs, that we doe restraine them so soone as euer we perceiue any tickling motion arise by them? Where is the counterpane of that band wee haue taken of them that they shall not cause vs to offend? Iob did it, and yet wee weaker than hee ten thousand times thinke it needelesse. Alas our follie, alas our securitie! By this meanes our soules sucke in their bane, & yet we care not nor will bee warned. The Lord of his mercy giue vs once y grace to desire it with Dauid, & very hartily to beg it y our eies may be euer turned awaye from beholding vanitie. For the rest which follow consider them well, and let neuer Sathan or selfeloue so stil bewitch vs, that we cannot be brought to see our sin. In behauiour or speech haue we neuer offended? But euer in them both so vsed our selues, as that neither wee nor they whome wee dealt withall may be charged of moze lightnesse, than became the professors of Christe and his worde? Haue wee neuer transgressed in matter or fourme of Apparell? O that wee coulde saie it.

Iob. 31. 1.

Psal. 119.

Behaviour.

Speech.

Apparrell.

But in truth wee cannot. For the contraries abounding in the eyes of all men would giue vs the lie. Light behaviour and alluring balliance is euery where accounted comely bouldnesse, and good byrning up: discoursing speech to a vaine end wee count a qualitie commendable in vs, and the want of it wee esteeme simplicitie, whersoeuer we see it. And therefore by bookes to such ends set out, wee endeouour to attaine vnto it, and hauing once polluted our speech (for I will neuer call it polishing) wee are neuer better than when wee haue companie to bestow our tales and gratinges vpon. Our apparrell in matter to our power wee make sumptuous, and in forme to allure the eye as much as wee can. If this be true, in the name of Christ let vs better think of it than we haue done. These are allurements to sinfull lust, and this lawe of God forbiddeth not onely both acte and thought, but euery allure-ment to either of them. What should I speak of stage playes and dauncing? Can wee say in truth befoze the maiestie of God that we carefully abstaine from these things, because they tickle vs vp eyther moze or lesse to the breach of this commaundement? Alas wee  
can



vpon the Commandements. 313

cannot a number of vs. But we runne to the  
one continually to our cost, when wee will  
not be drawen to better exercises that are  
offered freely, we suck in the venom of them  
with great delight, and practise the spee-  
ches and conuiances of loue which there  
wee see and learne. The other we vse with  
especiall pleasure, and God being witnesse  
to many an one, they with the fruit of their  
dauncing to be this, even the fall of them-  
selues and others into the breach of this law.  
What should I say of gluttonie and idle-  
nesse? Doe they not make vs sinne? Good  
Lord giue vs eyes to see, & hearts to weigh  
the occasions of our fall. The spirit of God  
hath sayde that these pricked vp the flesh of  
the filthy Sodomites to that height of sinne,  
and yet wee can imagine they will cause no  
sinne at all in vs against this law. And there-  
fore professing the gospel and integritie of  
life, yet dare we so pamper, so stuffe, and  
cramme this rebelling flesh, as if wee were  
Gods that could suffer no temptation: wee  
dare gull in wine and hot drinckes continu-  
ally, being peraduenture both strong and  
young, and euery way needing rather pul-  
ling downe, than setting vp. We dare solace  
our

Playes.

Dauncing.

Gluttonie  
& drunkē-  
nesse.

our selues in soft beddes too long for our constitutions, and all the day after betake our selues to nothing whereabout the minde might walk, and so escape impure conceites. Wee dare defer the meanes which God hath appoynted for our helpe to liue vndefiled, for euerie trifling cause, and feeling the flesh to arise in disobedience against this law euen daylie, yet neyther fast wee, nor breake our sleepe, nor labour, nor marrie, nor any way stoppe the course of it. But certaynely as unfeeling men passe on the time and heape vp wrath against the day of wrath for our bouldre offending. And yet wee hope to be saved, and yet wee hope to haue a ioyfull resurrection. But (O deere in the Lord) it will not be so. For is not this the law of God, Thou shalt not commit adulterie? Doth it not forbidde both acte and thought as wee haue plainly seene, and euen euerie allurement to eyther of them? And must not God iudge vs according to his Lawe? Howe then should wee liue, when we haue witnesse within vs that wee offende his Lawe? Bee not deceiued, but as wee feare the losse of bodie and soule for euermore, let vs bee warned. Can nothing accuse vs that  
hath

hath beene said? Did we neuer in act or in thought receiue any stayne contrarie to this commandement? Haue wee euer had care and power to auoide all meanes? What mouth dare speake it, what heart can thinke it, if it bee not brasse or Steele, and as voyde of feeling? Wherefore awake let vs all from our former sleepe, let vs stand vp at last from the dead in trespasses and sinnes, and Christ our deare Saviour shall giue vs light. Let vs acknowledge what this Lawe requireth, and what wee shoulde haue done euerie one of vs. Let vs confesse wee haue strayed from it many a time and way, and are no way able to offer vp our selues righteous, cleare, and innocēt to the Lord touching this lawe, and for the time to come that wee shall yet liue here. ¶ Let vs carrie some greater care to obserue his will. We now know, not our actes onely but our inward thoughtes must euer be holie, wee nowe knowe many meanes that lead to offence herein, and that euen the meanes must also bee eschewed. Nowe then if wee liue as in ignorance we did, scorning at counsaile, cleauing to our pleasures, and reiecting the Lord and his lawe, shall wee escape? We that knoweth  
his



his masters will, and doth it not, shall he bee unpunished? Marke what I say, and pray euer to feele it as the wꝛath of the king bad heat the furnace seuen times hotter than euer it was to consume the men that withstoode him to his face for truth: so shall the wꝛath of God, that made this law, cause hell to be hotter 70. times 7. times hotter for vs, if wilfully after warning, and maliciously after knowledge we oppose our life against it. That is, he shall multiplie the paines of hell vpon vs for these pleasures of our flesh, that swēte sinne may haue bitter and sower confusion for euermore. Nowe the God of heauen giue vs sense and feeling, the Lorde of mercie touch vs with a taste of sinne by the viewing of his lawe. For wee cannot alwayes liue and thus dallie with our owne Soules, neyther standeth it with the nature of our G O D, who is iust finally to forgive vs though hee long forbear vs, vnlesse wee amende. But hee must haue his iudgement, and wee must haue our torment as sure as wee liue. Nowe doth hee with vs to consider his wayes, and to turne our feete into his testimonies, his warnings waste, and his wꝛath increaseth if we

wee settle our selues against him. Yet **D** howe I feare wee will wilfully doe it: For it is so sweete and so insident to vs which this Lawe forbiddeth, that a thousand to one wee forsake the Lorde. The allurementes I haue named wee will neuer withstande, no, wee will not heare of it that they cause vs to fall. But pleasing this flesh for the time wee doe vse them, wee will neuer espie the payne that will followe them. Yet why shoulde I feare since God is of power to pierce any heart, and hath promised to doe it if wee heartilie begge it: **O** Lorde I hope thou wilt worke with vs, that by this Lawe wee may see how we haue offended thee, and what hereafter wee must more eschewe, the one with sorrow and true remorse, the other with fayth and continuall care. Then shall thy Christ and our comfort, who in our flesh fulfilled the law for vs, couer with his righteousness all our sinnes against it. Then shall sinnes past in his blood bee forgiven, and wee by him euer hereafter strengthened. Then we shall order our eyes with a carefull heart, we shall set a watch before our mouth and keepe the doore of our lippes, all false inticementes

**Questions and Answers**  
mentes to forbidden lustes wee shall gladly  
refraine, and so escape the sinne it selfe the  
better. This I say good Lord we shall doe,  
if thou worke with vs, that is, thou and thy  
power, and thou and thy mercy, shall doe it  
in vs. Which vouchsafe O Father of heauen  
for thy vnnearurable and vnsearchable good-  
nesse sake. Amen,

## The eight Comman- dement.

**Thou shalt not steale.**

*Question.*



Owe can this com-  
maundement possibly  
stande with that opi-  
nion of communi-  
tie?

**Ans.** Indeed no way:  
for it manifestly ouer-  
throweth so vile an imagination, & sheweth  
distinctiō of dominions & proprietie in things  
was, and is the ordinance of the Lord.

For



For euerie prohibition sheweth an ordinance, before established, which should be obserued eyther in Gods Lawes, or mannes, though not alwayes expresselie. As the forbidding of murther sheweth preservation of life to bee the will of G D D, and the denyall of adulterie inferreth the liking of chastitie eyther in marriage, or out. So the forbidding of stealch which is an alienation of an other mans goodes to our selues, sheweth that euerie thing is not our owne to take at our pleasure, but propriete in possession is the will of the Lorde. For if all chinges be common there can be no stealch, and this law friuolous and to no purpose which God forbidde we should affirme or thinke.

*Que.* Yet manie haue beene of this opinion, affirming that tyranny, and not diuinity maketh this difference amongst men.

*Ans.* It is very true. Yet I hope you see how euidently this law of God which I trow they will accout diuinity, doth ouertrow the their folly, as doe also all other lawes, that may heretunto be reduced with many scriptures more. For as there can be no stealch,  
if

if all thinges bee common, and therefore this lawe of God as I sayd in vayne giuen, so there can be no buying or selling, no borrowing or lending, no letting or leasing, or any such thing amongst men, if euery man haue like interest to take at his pleasure, & therefore the Lorde God euen in these also greatly ouerleene, for that he would trouble himselfe to make lawes touching these matters, when as no man hath or ought to haue any propriety in any thing moze than another. Againe, all the exhortations in the Scripture to almes deedes, and to mercy towards the poore is friuolous, for they haue as good right to take any thing they want from anie man, as the other haue to giue them. But all these you see are absurde and therefore the opinion, and the contrary of it the will and ordinance of the Lorde.

*Que.* What is then the very drift of this commaundement?

*Ans.* The very ende of it is this, to bind our loue & care to our neighbours goods, as before it hath bene to his life, & things deere vnto him as his life. For it can not bee, that our heartes shoulde bee right in affections towards our brethren, and wee spoyle

and wasters, or any way harmers of the commodities which they inioy. Loue cherisheth & keepeth euen euery thing so neere as it can, which he accompteth of, whome wee loue, and especiallie which he liueth by, and maintaineth both himselfe and others by. And therefore as I thinke we cannot take a better course to lay befoze our owne eyes the wants of loue in vs towards the goods of our neighbours, and consequently our breaches of this commaundement, than diligently to weigh some particular dueties specified in the worde, wherein the Lord GOD would haue our loue to show it selfe. As for open rapine, and plaine stealth, no man I thinke will excuse it or denie it to be sinne, and therefore I stand not vpon it, your booke hath euident places quoted against it. I come rather to those other dueties of borowing and lending, of hyring and letting, of buying and selling, and such like.

*Que.* First then what is the lawe of borrowing and lending in the word?

*Ans.* If a man (saith the law) borowe any thing of his neighbour, and it be hurt, or els dye, the owner of it not being by, hee shall surely make it good. If it be an hired thing,  
X
he

Exo. 22. 14



he shall not make it good, for it came for his hire. In which lawe, if wee well weigh it, we may first see, that if wee haue that thing, which our neighbour would borrow, and we able without our hurt well to spare it him, wee are bound to doo it, or els wee sinne against this lawe of **G D D**, and wee euen steale from our brother, that which in right is his. For **G D D** would not euer haue made a lawe for recompence of the lender, if his thing lent receiue any harme, vlesse it had bene a necessarie duetie of loue to lende when we may. Therefore this narrownesse of heart, and unkinde disposition, to grudge vnto any that good, which by lending we can possible doo him, it is hatefull in the eyes of **G D D**, and a plaine breach of this commandement. Secondly in this lawe, as one very well hath noted, we may see a great light giuen to that hard controuersie concerning vsurie of mony. For mark I pray you how he saith in plaine tearmes, That if the thing were hired, although it perished in vse, yet should it not bee made good by him which hired it, for it came for his hire. The money which vsurers giue out is hired as we knowe. Therefore, if it were a thing

Usurie.

1.

thing that might bee hired you see the sentence of God though it perished.

Secondly, marke againe how the lawe<sup>2.</sup> sayth, though a man lend of meere loue free- lie without any hire, yet shal his recompence be nothing more than good will againe, vn- lesse it die, or be hurt which he lendeth. Now money neither dieth, neither commonlie is any whit hurt, but returneth euery way as good as it came. Thirdly, consider how the<sup>3.</sup> lawe will haue an apparant hurt of the thing lent, or els it alloweth no recompence, but vsurers will haue consideration for likelie losse. For say they, if I had had my money, possible I coulde haue gayned thus much with it: yet are they not sure they could haue done it, for GOD could haue crossed their expectation, and beeing not sure that they could haue gayned, it is not apparant that they haue beene hindered, but this lawe of GOD prouideth in equitie onely for appa- rant harme, and therefore nothing for them. Fourthlie, the equitie of this lawe is onelie<sup>4.</sup> this, that good will bee no looser, and therefore prouision is made for recompence, if the thing lent receiued hurt: but Usu- rers will haue their good will, as they call it, a  
 ¶ 2 certaine,

5. certaine, and an excessive gainer. Firstly, in this lawe of God the borrower is respected, that he should haue helpe of his neighbour, and not pay for it, vnlesse he hurt the thing which hee borrowed, but vsurie regardeth wholie the lender. Wherefore it seemeth that if this lawe of our God had euer any equitie, this vsurie of monie had euer plaine iniurie, and that this kind of lending is void of loue, and therefore apparantly a breach of this commaundement. Thus therefore wee see what light the equitie of this law of lending giueth to this question of vsurie, which equitie remaineth and euer shall.

*Que.* But I pray you what thinke you of giuing vsurie, which many a good man is constrained to doo?

*Ans.* Truly for mine owne part I am satisfied to thinke it also euill, by the wordes of Ieremie, who saith, he hath neither giuen vsurie nor taken, and yet they hated him. Insinuating plainlie, that if he had done either, he could haue found iust cause in himselfe, why he should be euill thought of.

*Que.* What is the lawe of pledges?

10.22 26.

*Ans.* If thou takest thy neighbours rayment to pledge, saith the lawe, thou shalt restore



vpon the Commandements. 325

restore it to him ere the sunne goe downe.  
 For that is his couering onlie, and this is his  
 garment for his skin wherein shal he sleepe?  
 Therefore when he crieth vnto me I will  
 heare him, for I am mercifull. And in ano-  
 ther place: No man shall take the vpper or  
 nether milstone to pledge, for this gage is  
 his liuing. And when thou shalt aske againe  
 of thy neighbour any thing lent, thou shalt  
 not goe into his house to fet his pledge, but  
 thou shalt stand without, & the man which  
 borrowed it of thee shal bring the pledge out  
 of the dores vnto thee. Furthermore, if he be  
 a poore body, thou shalt not sleepe with his  
 pledge, but shalt restore him the pledge  
 when the sunne goeth downe, that he may  
 sleep in his raiment, & blesse thee, & it shal  
 berighteousnes to thee before the Lord thy  
 God. The very ende of all which lawes as  
 you see is nothing but this mercie and kind-  
 nesse of man towards man euen in this mat-  
 ter of taking pawnes. And therefore if my  
 dealing herein be sharpe, hard and cruell, lay-  
 ing aside as it were all regard of other mens  
 needes, so that my selfe may be safe, is it not  
 apparant that I faile in loue towards the  
 wealth & good estate of my brother outward,

Deut.

10°

11

12

13

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and therefore haue broken this commande-  
ment: It must needes be graunted.

*Que.* What is the law for thinges com-  
mitted to our custodie?

*Ans.* If a man deliuer vnto his neigh-  
bour (saith the lawe) to keepe, asse, or oxe, or  
sheepe, or any beast, and it dye or bee hurt,  
or taken away by enemies, & no man see it,  
11 an oth of the Lord shalbe betwixt the two,  
that he hath not put his had vnto his neigh-  
bours good, and the owner of it shall take  
the oth, and he shall not make it good. But  
12 if it be stolne from him, he shall make resti-  
tution vnto the owner thereof. If it be torne  
13 in peeces, he shal bring record, and shall not  
make it good which is deuoured. By which  
lawes thus much wee may note, that not-  
withstanding for thinges committed to their  
custodie, it might fall out that they might be  
brought before the Magistrate by oth to pro-  
test their trueth and honestie, which corrupt  
flesh will lightly grudge at, or els to their  
cost to make that good, the keeping whereof  
neuer gayned them peney: yet neuerthelesse  
woulde the Lorde haue man even herein to  
showe his loue, and in no case for either of  
these respects or any other to denie it.

Where:

Wherefore it followeth then, and both now and euer shall followe, that whosoever shall not willinglie, and readilie take into his custodie that thing which hee may keepe to the benefite of his neighbour better than hee that doth deliuer it him, and so taken truely keepe and faithfullie restore it againe vnto them, that of right shoul'd haue it, that man or woman want in their hearts affection or loue to their neighbours, they withhold the thing which is due vnto them, namelic the fruit of their loue in this particular we stand vppon, and therefore guiltie they are before GOD of stealth the breach of this Commandement.

*Que.* What is the lawe of finding things lost?

*Ans.* Thou shalt not (saith the lawe) see Deut.22. thy brothers oxen nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother: and if 2. thy brother bee not neere vnto thee, or if thou knowe him not, then thou shalt bring it vnto thy house, and it shall remaine with thee vntill thy brother seeke after it, then shalt thou deliuer it to him againe. In like 3. maner shalt thou do with his asse, & so shalt



thou doo with his raiment, and with all lost things of thy brother which he hath lost, if thou hast found them, thou shalt not withdrawe thy selfe from them. See here the loue of man to the goods of his brother in what sort the Lord requireth it. Now, least the name of brother vsed heere in this place should deceiue vs, to think we are bound but to our friends in this duetie, it is profitable to note how in another place in stead of brother is put enemye, and all these particulars neuerthelesse named. If thou meete thine enemies ox, or asse going astray, thou shalt bring him again, and so tooke of the rest. So that this being a fruit of loue, which GOD requireth in vs all towards the goods of all men, be they friends or foes, that wee should keepe them, and cherish them, and in safetie restore them, if wee finde them lost, when once wee knowe the owners of them: surely wee must needs confesse that to conceale, and retaine thinges founde of vs, after wee knowe who shoulde haue them is plaine and flat theft. Yea it is a breach of conscience no doubt in this matter to enioye anie thing founde, without true testimonie in our selues, that wee haue vsed as  
many

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many meanes as we could to learne out the  
looser, as by asking, by proclayming, & such  
like. This well considered and waied should  
a litle moze awake such as be Lords of waife  
and straies, as wee say, that they carie an  
eye ouer their bailiffes in that behalfe so nere  
as they can, to see that they bring not sinne  
vpon them, by making them vniust retainers  
of other mens goods, a complaint common  
in most places, and a theft not to be warra-  
nted in any place.

*Que.* What is our ductie in buying and  
selling?

*Ans.* When thou sellest ought to thy  
neighbour, saith the Lawe, or buiest at thy  
neighbours hand, you shal not oppresse one  
another (meaning by deceite or any other-  
wise) but according to the number of yerces  
after the Iubile thou shalt buie of thy neigh-  
bour, also according to the number of the  
yeres of the reuenewes hee shall sell vnto  
thee. According to the multitude of yerces  
thou shalt increase the price thereof, and ac-  
cording to the fewnes of yerces thou shalt  
abate the price of it, for the number of fruits  
dooth he sell vnto thee. Oppresse not yee  
therefore any man his neighbour, but thou  
shalt

Leui. 25. 17.  
15.  
16.

thalt feare thy God. For I am the Lord thy God. In which law this I marke, that when I sell or buie I must shew euen a loue to my Brother, and a tender affection in that my dealing with him. For so is it ment, when it is saide, you shall not oppresse one another. Secondly that then consequently my greedy affection may not set the price but the value of the thing, and the benefit which it is likely to yeelde. For how can I loue him, and yet take more of him than I giue him, that is more money, than the thing is worth: which things if they bee wanting, surely then our selling is deceite and guile, yea it is theft by this commandement proued. For the verie equitie of this law, as euery one may plainly see, was this, that as good should be giuen as taken, & taken as giuen. Euen that commutative iustice which heathen men could see to be so necessarie in all contracts and bargains, as that without it no trading could stand or societie indure. Upon which Lawe well considered and soundely settled in our minds, a godly man draweth these conclusions, and let vs thinke of them. First, it condemneth all ouerselling. I meane knowne and wilful ouerselling of any thing, for to say



the wordes (according to the number of  
 yeares shalt thou sell) that is, if the Iubile be  
 farre off, thou shalt sell dearer by reason the  
 buyer shall reape longer profit of it : but if it  
 be nere, then cheaper for the contrary reason.  
 So that an equalitie of commodities present  
 is plainely shot at in this law. How then can  
 they warrant their dealings to haue required  
 loue in them, who in respect either of passed  
 losse or supposed possible in time to come, doe  
 enhance the price of the thinges they sell, a-  
 boue the value of the things? This dealing,  
 if you marke the words well, could not be a-  
 uowed amongst the Iewes. And as yet I am  
 ignorant of any larger commission granted  
 to vs to wreack our selues vpon our brethren,  
 and to rob them because God in his pleasure  
 hath crossed vs with losse, or may doe hereaf-  
 ter. Secondly, it condemneth all uttering of  
 counterfeit and counterfeite coyne or wares.  
 For first for the seller, if he raise his price to  
 the value of good wares, and then deliuer e-  
 uill or counterfeite, how dooth hee obserue an  
 equality of commoditie? and then for the bui-  
 er, if he beat it downe to as lowe a price as he  
 may, til he consent to giue so much for it, and  
 then deliuer counterfeit & euill coyne, where  
 is

is againe the equitie of this lawe on his part  
 who is bound by it to giue as much & as good  
 as hee taketh so nere as iudgement can any  
 way serue him. Thirdly, it condemneth a  
 lying in waite to pray vpon one that much  
 needs sell for present money, to get his com-  
 moditie for halfe the value, if I can, when  
 rather I should for pitie giue him equalitie.  
 For what loue is this to the goods of my  
 neighbour, when I can bee content euen to  
 robbe him in his necessitie by taking that for  
 a penie that is worth in mine owne consci-  
 ence three, and not to be bought vnder, were  
 his need not so great? Now see and note then  
 how commonlie, yet fearefully, for want of  
 loue and conscience to giue as good as we  
 take, our buying and selling one with ano-  
 ther is spotted and stayned with great and  
 grievous theft. For most assuredly euery  
 as in the time of the Lawe if they obserued  
 not a proportion betwixt the Iubile year  
 and their price, they offended against the  
 Commandement of theft: so now the lawe  
 being gone, if the equitie of it be not obser-  
 ued, to wit, equalitie of commoditie giuen  
 taken, the same sin is committed, in the do-  
 of the Lord we shall finde the burchen of it.

vpon the Commandements. 333

*Que.* Thus then how our loue shoulde shewe it selfe in these common dueties wee may easilie see, now I pray you goe forward with other branches of this lawe.

*Ans.* Oppression generally all, is contrarie to that loue, which the Lord by this lawe seeketh to drawe out of vs, and therefore no doubt forbidden in the same. And if in particulars we list to lay it out, First saith the word, Thou shalt not oppresse an hired servant, that is needie and poore, &c. But thou shalt giue him his hire for the day, neither shall the sunne goe downe vpon it, for he is poore, & therewith sustaineth his life, least he crie against thee vnto the Lord, and it bee sinne vnto thee. Secondlie, it forbid-  
eth to doe iniurie to any strangers, or to oppresse them, and addeth this reason to the lawes, because they were once straungers. Thirdlie, you shall not trouble or oppresse any widdowe, saith the Lawe, nor any fatherlesse Childe: for if you doo, hee shall crie vnto me saith the Lord, and then mine anger shall burne, and I will kill you with the sworde, and your wiues shall bee widowes, and your Children Fatherlesse. Thereby the way marke the vehemencie of  
this

Deu. 22. 14

Exo. 22. 21

Leu. 19. 33

Ex. 22. v. 22



this speech, and see what comfort to the goodly, and terrour to the wicked it may iustly exhibit. For the former, God knowes and the world sees how often they are wrecked and wronged and set to the wal by cruell, vngodly, and hard hearted men, how often they fayle of friends to maintaine their right, and defend their cause against the euill. But yet see heere a comfort, though all forsake vs, if wee crie to the Lorde, the cause shall bee his, and hee will helpe vs, the Lorde will awake and stirre by his wrath, til the wrong wee haue suffered bee reuenged fully. And for the second, what knowes the oppressing and mercilesse Man, whether any cries passe from the griued heartes of such as be hurteth or no? If they doo, as it cannot bee but they should, why trembleth hee not to consider what hangeth ouer his head, euery ready to light vpon him euery houre, **GOD** be **GOD** and true of his word? That our heartes then may cleaue to the Lord if we be oppressed, and tremble at his iudgements if we vse it to others. But to retorne to the matter againe, if all oppression bee stealth before **GOD**, what I praye you shall we thinke of the fountaine of much oppression,

vpōn the Commandements. 335

oppression, to wit, acceptance of persons in iudgement? Surely it must needs also bee euil before the Lord. Reason dooth teach it, and yet God for more assurance expressly forbiddeth it as a mischief in a common Wealth. The Lorde your GOD (saith Moses) is God of Gods, and Lord of Lords, a great God, mightie and terrible, which accepteth no persons, nor taketh rewarde. Which dooth right to the Fatherlesse and Widdowe, and loueth the stranger and giueth him foode and rayment. What also shal we thinke of one cause of acceptation of persons, to wit, of bribes and rewardes, but euen also as the very popson of iustice abhorre them and condemne them, and the rather for that so expressly they are forbidden in the worde? Wrest not the Lawe (saith the Lorde) nor respect not anie person, neither take rewarde. For the rewarde blindeth the eyes of the wise, and peruerteth the words of the iust. That which is iust and right, shalt thou followe, that thou mayest liue, and possesse the Lande which the Lorde thy GOD giueth thee. Thus then as brāunches of this commaundement. we see not onely oppression generally, and particu-

Deut. 10. 7.

Deu. 16. 19

Exod. 23. 2.

Liveries are  
often  
meanes and  
couers of  
oppression.

particularly, but euen also the causes of it, acceptance of persons, bribes, and rewardes, forbidden. And I will yet ad one thing ouer vnto all these, which must needes be included in this head of oppression, because it is a common and a dangerous cloake of the same, to wit, liveries of Prince or subiectes, Noblemen, Gentlemen, or whosoeuer. Which if they maintaine and beare out the vniust and wrongfull dealings of any man with the knowledge of the Lord, not onely the deede doer, but the giuer of that cloth and coate whatsoeuer hee be, standeth guiltie of that oppression befoze almightie God. The consideration whereof being so true and sure should iustly cause in all estates, that deale their cloath to others, a moze vigilant eye and eare to see and heare the conuersation of their folowers, and a restraining hande of such countenance, credite or couer to them (all worldly reasons set apart) when soeuer they shall vnderstand the same to bee abused. For why should any earthlie respect euer stand so great in mens eyes, as that for it they dare take vpon them the guilt of other mens sinnes, and spoyling oppressions? But alas great is the vnfeelingnesse of man



my mens hearts in this matter in these daies. Either Hope, profit, or pollicie doe make vs deale our cloth too liberally, and regarde our mens behauiour too negligently. But a word is enough.

*Que.* Yet still proceede on?

*Ans.* Another bzaunch of this commandement of stealth is idlenesse. For since the fall of our first Parents, whatsoeuer wee inioy iustly and truely as our owne, wee must get it by labour. And whatsoeuer I labour not for, and yet inioy, I steale it, and the vse of it belongeth not vnto me. For then was it sayde to Adam and his posteritie for euer that in the sweate of their browes they shoulde eate their meate. The meaning whereof bindeth not all estates to a like bodily labour, but it inioyneth euerie one some lawfull calling, the Magistrate must gouerne, cherish, and defende, the Iudges determine the causes of the people, the Ministers deliuer their gistes to the Church, and euery one in some sorte of sweate, that is in some godly indeuour of bodie or minde deriue vnto himselfe the vse of these outward things. Otherwise if idly hee liue by the labour of others, hauing no testimonies

P

that

2. Theff. 3.  
10.

Prou. 10.c.  
22.

Ephes. 4.

that hee deserueth his hire, bee that man or woman whatsoeuer assured, that they make a breach of this Commandement. For if a-  
nie worke not, let him not eate, saith the A-  
postle: as if we would say, if he doo, he dooth more than he hath right to. The labourer is worthie of his wages, but not the loyterer. The Ox that treadeth out the corne must not be mused, but the idle Ass if he be pined, is but well serued. Idlenesse what mischief it hatcheth in towne & countrey, what tongue is able to lay downe? It causeth contention and strife by prattling speeches, it nurceth and nourisheth whoredome and filth, it pulleth on pouertie, and loseth honour, it hindereth vertue, and maintayneth vice, and by name to the breach of this commandement it mightily moueth. For let him that stole steale no more (saith the Apostle) but let him rather labour and worke with his owne hands the thing which is good, that hee may haue to giue him which needeth. Noting as it were verie plainly, that the cause why the stealer stole, was want of labouring in his calling. Many goodly lawes & customes haue heathen men made, and had against idlenesse. Some haue pu-  
nished

it with verie death, as did Draco the lawe-  
giuer of the Athenians, others haue admitted  
none to dwell in their Townes with them,  
vnlesse he had some art, and carefully follo-  
wed it also. All countreys and all people to  
conclude, that haue liued vnder any good  
gouernement, haue abhorred it. Salomon Prou. 6.  
sendeth the idle belly to learne his dutie of  
the very vilest creature the pismire, who la-  
boureth in Summer to liue in Winter, and  
whose many little cariages, as you see, make  
a great heape at last. And in another place  
he sayeth, that hee which will not Plowe  
because it is colde, shall begge his bread,  
when it is warme, and no man shall giue  
him, which is worse, euen punishing iustlie  
his great slouth. There was a little rattle  
tattle, when time was they say betwixt the  
Grashopper and the Pismire, and wee  
may laugh at it, and yet looke better about  
vs as admonished by it. The grashopper ha-  
uing passed the summer ouer merily, as her  
custome is singing and tuning the notes of a  
thoughtlesse minde vnder euerie leafe, at last  
when Winter came on, beganne to shake,  
and to goe to bedde with an emptie bellie  
manie a night, to the great weakening of

Chap. 29.



her lively linnies, and the quite marring of all her Musicke. To steale shee refuseth of her honest nature, and to begge shee is ashamed for feare to bee mocked. Yet neede maketh the olde wife trotte, they say, and modestie in this hungrie creature must yeeld to necessitie. To it therefore shee goeth, and hauing a wealthie neighbour not farre off, that had laboured soze all Summer, and laide vp much good victuall, to her shee commeth, and craueth some succour at her hande. Who by and by demaunded of her what shee did all Summer? Alas (saith the Grasshopper) I sung and little remembred this chaunge. Did you so (saith the Ant) indeede did you sing all Summer? Now trust mee, for mee, you shall daunce all Winter, for I liue by my labour, and I will neuer maintaine idlenesse in any. Thus receiued slouth a checke, when it looked for helpe, and wee warned by it may learne this morall, to labour least we lacke. *Optimum obsonium senectuti labor*, (saith one) They are good refreshings in our age the welbestowed traucelles of our youth. Weeres passe, and strength fayles, gett nothing in youth, and haue nothing in age. But

vpon the Commandements. 341

O carelesse heartes of ours , and headie will, who can perswade this, or beate it into the heades of young men , and maides, of seruants , and such as are comming on ? No, no, wee will hoppe and daunce, tynple and drinke, banquet and reuell , what counsell soeuer is giuen vs to the contrarie, with that little we haue, and sing care away. And a little gaie apparell on the back, is worth much money in the chest. But wise is hee whom other mens harmes can cause to take heede. Sicknesse may come, and euery master will not keepe a sicke seruant, a mayme may fall to vs, and wee then may heare it, I haue no wages vnlesse you could worke, many thinges may happen , and a Mans owne is his owne, and great is Gods blessing to faithfull labour , as truelie his plagues are not little or rare to idlenesse and slouth.

*Que.* Well sir then since labor we must and so liue, I pray you is not euerie labour commendable?

*Ans.* No indeede. For the Apostle in the place I named befoze, maketh a distinction, which I pray you marke, and sayeth, Let him labour with his owne handes the thing

Ephes. 4.

that is good: as if he should haue said, there are labours which are naught, and yet labours too. Wherefore it is not enough to make vs guiltlesse of this Commandement to say, we get that we haue by labour, but it must be good labour (saith Paul) iust labour, and lawefull labour. The which distinction ouerthroweth all maintenance gotten by massing, by iugling, by charming, by playing interludes, by fidling and piping by and downe the Countrey, by carping about beares and apes, by telling of fortunes, and such like trades, mentioned in the statute of this land, touching vagabunds. For though they be labours, and make them sweate often, some of them, yet want they warrant in the word to proue them good, and lawful labours. And therefore subiect to the penaltie of this lawe before God.

*Que.* And I pray you let mee adde one thing more because you say al labours must be lawefull: what if a man in the pursuite of a pirat or any enemy in field get a spoyle, whether it is lawfull to retaine it, and conceile it, or it is stealth so to doo? The labour is iust, honest and lawefull?

*Ans.* Truly I must needs answer you,  
that



that albeit the labour in resisting, and repelling any enemie be commendable and good, and therefore goods so gotten lawfully possessed of the Prince, the Lieutenant, the Generall or chiefe whosoever: yet is there no warrant that euerie Souldier should be his owne caruer and take what he can get. But the custome and Lawe of all well ordered Warres is this, or shoulde bee, that what spoyle soeuer is got, and not giuen before hand by the Captaine to the Souldiers, ought by them to be brought vnto him, and by him to be disposed to euerie mans Geometrically, that is according to euerie mans seruice and worthinesse, not Arithmetically, that is to euerie Man alike. And if any man of his owne greedinesse alienate to himselfe anie thing, any otherwise than thus, that is, either with a generall gift of the Captaine to take what he can, or a particular gift to take this and thus much, surely that possession is not warranted by Gods Lawe, but lighteth vnder this Commandement. For as for a mans labour, first he oweth it both to G D D, and to his Countrey, and then hee hath his set pay for it, which hee agreeth to as sufficient, and

Gen. 14.

1. Sam. 30  
20. & c

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therefore he should not serue his greedie affection disorderly. As for the case of pirats if vpon any coast they bee taken and imprisoned, surely it is very barbarous crueltie to leaue them bitterly vncomforted, with any portion of that which was taken about them, and with them, euen so that for soode they starue ere euer their cause bee hearde. This spoyle to speede our selues, and spill our Brethren, in this lamentable and vnmmercifull manner, what defence soeuer it may haue by Lawe of Man, surely it sauozeeth not of that compassion and tender bowells of pittie, which is required by the Lawe of G O D. And therefore I include it, where no doubt the day of Iudgement will finde it, euen within the forbidden branches of this Commaundement.

*Que.* I take your answere, and therefore nowc followe your owne course againe?

*Ans.* It is now time to drawe to an end, and there yet remaineth to bee somewhat touched the theft of the heart through greedie couetousnesse, and the theft of the tongue by false and filchie flatterie. Wherefore a  
little

little of these also as of the other. That this  
 commaundement then dooth reach vnto the  
 thoughts and inward conceits of the heart,  
 it is first proued by that reason, that often  
 before hath been alleadged, namely, because  
 the lawgiuer is spirituall, and therefore his  
 lawes not resting onely in outward actions,  
 as mens lawes doe. Secondly, by that speech  
 concerning adulterie, which is true in all the  
 commandements, He that looketh, and lu-  
 steth, or coueteth, hath sinned. And by the  
 testimonie of our Saviour Christ, who rec-  
 koneth couetousnesse amongst those thinges  
 that proceeding out, and not going in defile a  
 man. To all which Chrysostome subscri-  
 beth, and saith, *Auarus fur & latro est*. A  
 couetous man is a theefe. Now, what coue-  
 tousnes is albeit every man for the acquain-  
 tance that he hath with it, may know, yet do  
 I thus define it, to be a damnable vice of the  
 minde, pricking and prouoking vs to follow  
 after filthie lucre. Which thing without the  
 name, and euen vnder the name, is maruei-  
 louslie inueighed against in the Scripture.  
 The Prophet Habacuc cryeth out against  
 the heart that enlargeth his desire as the hel,  
 and is as death, and cannot be satisfied, but  
 gathereth

Mark. 7. 23.

In Thess.  
 Romi. 11.

Chap. 2. 5.



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gathereth vnto him all nations, and heapeth vnto him all people. Wo, he that coueteth an euill couetousnesse to his house, that he may set his nest on high to escape from the power of euill. Thou hast consulted shame to thine owne house by destroying many people, and hast sinned against thine owne soule. The stone shall crye out of the wall, and the beame of the timber shall aunswere it, woe to him that buildeth a towne by bloud, and erecteth a citie by iniquitie, and so forth. It is cried out against in the Gospell, called the roote of all euill, idolatrie, and a thing not to be named amongst Christians. There is no speciall calling amongst men, whereunto by name this vice is not forbidden as a venome of all vertue, in euerie degree in Princes, in Judges, in Ministers, in all it is forbidden, and surely this is no small argument to a Christian man against it. Fearefullie punished was it in Gehezi the Prophets man, in Achan, and a number moe. And to conclude our Scriptures Iob the seruant of the Lord most notablie sheweth, how hee shunned it, and Dauid with all the heate of his heart prayeth against it: O Lorde let my heart bee neuer inclined to coue-

Luke. 12.

1. Tim. 6.

Ephc. 5.

Coloss 3.

Iob. 31.

Psalm. 119.

vpōn the Commandements. 347

couetousnesse. I might recite the lawes of  
GOD against raking their lands too cleane  
in the time of haruest, and against gathering  
so cleane their grapes in the time of vintage,  
as that nothing was left for the poore. All  
which directly shoote at the shame of this  
sinne in a professour of godlinesse. And I  
might also heape vp hereunto a thousand te-  
stimonies of men, heathen, and Christian,  
battered in detestation of this foule sinne.  
But whom the worde feares not, men shall  
hardly moue. Onely a speech or two I can  
not passe ouer, which pretily describe the cor-  
ruption of our nature. *Omnia tanquam mor-  
tales timemus, omnia tanquam immortales  
concupiscimus*, (saith Seneca) That is, We  
stand in feare of diuers things as though we  
thought wee could die, but wee couet so as  
though wee thought wee should neuer die.  
Fortune (saith another) hath giuen too much  
to many, but enough to none. And againe,  
*Non solum auarusest, qui rapit aliena, sed qui  
cupide seruat sua*. He is not onely couetous  
which greedily catcheth at more, but hee  
also which pinchingly spareth that which  
he hath. Whereof very excellently speaketh  
both Salomon & Syrac, painting out the filth  
of

Deu. 24. 19

De breuitate  
vitæ.

August.

Eccle. 6. 1.

Syrac. 14. 3.

of this follie to haue the blessings of God,  
and yet to want nothing more through a mi-  
serable minde, than the blessings of GOD.  
But I will follow no further this common  
place: this little which I haue spokē, I haue  
done it, to giue vs a tast of this subtile sinne,  
which with grieve we may marke, those men  
and women very greeuously assaulted with  
all and fearefully overcome after their profes-  
sion made of Gods trueth, and his glorious  
Gospel, who in the daies of their vanitie be-  
fore their calling, neuer felt any such tempta-  
tion. So seeketh Sathan to flander the  
word, and to hinder the credite of the Gos-  
pell. When he cannot longer detaine vs in  
swearing, in excesse of dyet, or apparell, in a-  
dulterie and vncleannesse, in spoyling and  
spending wastfully Gods giuen graces, and  
in other fruites of ignorance and of an vne-  
formed soule, then cræpeth he in, and draw-  
eth vs subtillly, ere euer we espie him to the  
other extremitie, euen greater care to get,  
and néerer seeking how to saue, than can or  
may stand with the credit of the truth which  
we professe, or calling often, which wee haue  
in the common wealth. This is too true, we  
see examples daylie, and mens owne hearts  
being



being well examined shall confesse it. The  
 Lorde then giue vs iudgements to see, and  
 hearts to abhorre so foule a euill. For what  
 a derogation from Gods promises, & dam-  
 nable mistrust is this, whē we doe feare God,  
 and serue him, attēde to his worde, vse his  
 Sacraments, forbid sinne in others, and for-  
 beare it our selues, then so to looke at wife  
 and childzen, and other expenses, as that wee  
 feare to want, who liuing before in a farre  
 losser sort neuer doubted yet any such defect:  
 Will God bee worse to men when they fol-  
 lowe him, than he was when they forsooke  
 him: Surely an eye must bee had vnto this  
 thing, and very deere vnto vs must be the cre-  
 dite of the Gospell, that others by vs may be  
 wonne vnto it, or at least none deterred from  
 it. God strengthen vs, for Satan is subtile,  
 and we are soone deceiued. And truely better  
 wee had neuer giuen our names to Christ,  
 than by any faithlesse greedinesse, or vnseem-  
 lie hardnesse, to ouerthrowe all againe, and  
 hinder by offence others that are yet with-  
 out. The earth is the Lords, and the Lord  
 is ours, if wee serue him, withall that ey-  
 ther heauen or earth hath to doo vs good  
 withall.

*Que.* And what of the stealth of the eye?

*Ans.* The eye is sayd to steale, because it maketh the heart to couet. For by our eyes creepe in desires into our hearts both in this behalfe which now we meane, and in other also as befoze hath been sayd. By the eye first did Achab steale Naboths vineyarde, and then by his eye the desire of it crept into his heart. And the Prophete saith, They couet fieldes, meaning no doubt, which they sawe to lye commodious for them. Wherefoze Gods childre must stop the very first beginnings, and looke to their eyes, and eares, that they make no flame, which GOD or charitie doth mislike: and let vs learne to thinke as an Heathen sayd, *Turpe est, non solum pedes, sed & oculos in alienas possessiones immittere.* It is a foule thing not onely to let our feete but even our eyes walke into other mens possessions any further than becommeth vs as we are Christians.

*Que.* What stealth committeth the tongue?

*Ans.* By fraude and subtiltie, by smooching and flatterie, and such like. For thus saie

1.Kings.21

Mach.2.2.

2.Sam.16.

steale false Siba his master Mephibbosethes  
goods from him. Thus steale many craftie  
pleaders in publike places, and make no con-  
science of it. Thus is it sayde in expresse  
wordes, that Absolon steale the hearts of all  
Israel, to wit, by his shamelesse flatterie.  
Thus steale men the hearts of subiects, euen  
in these daies from their Princes, and law-  
full gouernours the hearts of the people  
from their Ministers, of seruants from their  
Masters, of Children from their Parents,  
*Et hoc magnum furtum est*, sayth one, And  
this is a great theft. A kinde of this tongue  
stealth it is for a Gentleman or a greater e-  
state to cast out a worde to his inferiour in  
way of begging what he conueniently may  
not spare, and yet dare not denie, but bring-  
eth and deliuereth with faire wordes, what  
God knowes his heart grudgeth, and per-  
aduenture his wife weepeth to see him part  
withall. And vnto this head is referred all  
ungodlie counsell, whatsoeuer, and all  
leaude vanitie, or babish seruilitie to make  
men delight more in vs, and lesse in the  
feare of G D D. Is it not lamentable  
to see, that a Popish, or an Atheisticall  
Spirite shall doo more hurt at a Table,



or such like place with one peeuisht iest, & griding skoffe in the hearts of the hearers, than twentie good mē can recouer with much good counsell? And yet what say we? There is a merie grēke, a pleasant companion, and in faith a good fellowe. He cannot flatter, his words must be bozne, & so forth. But marke marke what effect this mirth hath in vs, and whereto it tendeth. And if it increase our knowledge, increase our zeale, and increase good graces in vs, then like it, and spare not, and cherish such an one. But if it poison the profite of the worde vnto vs, decay our diligence, and liking of good exercises, and decrease all that I haue named, then know him for a thēse, though his hands be true, for he stealeth our soules from the liuing God, and both bodie and soule from eternall life. It is pretilie sayd of a flatterer, that as the wood maintaines the fire, to the consuming of himselfe, so riches doth him till he eate vp our wealthes, and I apply it to this case with no lesse trueth, that countenance beares out many euill counseller, till hēe and his counsell haue brought his maintainers to carie but a small port. Such grēkes make grieve in Christian heart to heare them, and if some be

sweete to vs, the Lord in mercie rowze vs from so dead a slæpe. But I goe no further in this matter. I wish what I would, and I would what might kinde in euerie man and woman more fayth and obedience towarde **G D D** and man: for wee neede no cooling Cardes, our heartes are dull and euil ynough by nature of themselves.

*Que.* Yet must I once againe make bolde, & craue your opinion concerning goods got by play. For in truth me think the possession of them hath no sounde warrant. And if you wil ioyne a little concerning corrupt Patrons, I thinke it will not be vnfit.

*Ans.* Surely you doe most iustly doubt of the former, and I dare auouch it, you may as fittlie doubt of the latter. For neyther play nor Patronage will euer beare out, when our consciences shall awake, what at this day is done by the title of them. Of the latter I purpose some other speech, and therefore will not here intreate of it, but onely say thus much, that in trueth as you haue well noted this commaundement of Stealch is his stall wherein hee must bee placed

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placed that stealeth to himselfe the rewarde  
of the minister. Lamentable are our daies,  
wherein such wickednesse is wisdom and  
these dead are those hartes, that dayly dare  
injoy, what neither before **G D D**, nor  
man, they may openly stande to. But of  
the latter a fewe more wordes at your re-  
quest. A matter as you knowe greatlie  
liked, and therefore hardlie blamed without  
great misliking. For what we haue to doe,  
wee loue not to bee letted to doe, and vn-  
foothsome is that trueth euer, that treadeth  
downe my liking. But bee it, as it will be.  
To this was I borne, I doe willingly ac-  
knowledge, & to this am I called, as I am,  
a Minister, euen plainely to speake what  
I see a trueth, when the place requireth it,  
or else to carrie the bzande of an euill consci-  
to my graue. And whether mislikers of a-  
nie trueth here, shall finde a day of misliking  
elsewhere before the **G D D** of trueth, let  
them now betimes, in loue admonished, wel  
consider and weygh. Concerning then  
playing and gaming in generall, diuers  
you shall finde both in wrighting and spea-  
king verie strayght, who hardlie will bee  
perswaded to allowe vnto Christians al  
most.



vpon the Commandements. 355

most anie playe at all. For saye they wee must giue accompte in the daie of iudgement of euerie action, of euerie idle worde, and of euerie iotte of time, howe wee haue bestowed it, and therefore wee shoulde not play. Secondly the Apostle sayth, Whatsoeuer you doe, doe all to the glorie of G O D, but our idle sportes rather dishonour G O D, and therefore wee should not play. Thirdly Peter saith it is sufficient that wee haue spent the time past of the life after the lust of the Gentiles walking in wantonnesse, drunkennesse, in gluttonie, and such like, therefore nowe wee shoulde not play. Fourthly the multitude of Christian exercises and dueties that wee are bound vnto, crie vnto vs to spend no time in play. And last of all by the sentences of graue and godly fathers who haue and doe condemne all idle sportes, and say the diuell, not G O D was the author of them, they prooue, and wish to profite, that wee shoulde not play. The meaning of these our brethren no doubt is good, and willingly woulde drawe vs to greater dutie to our G O D. And these reasons of theirs ought to haue this effect in vs euen to abridge

32

that

1. Cor. 10.

1. Pet. 4. 3.

Ambros. 1.  
offic. 23.  
Chrys. ho. 6  
in Matth.

# 356 Questions and Answers

that excesse which all may see in our playing and our sportes, and to bring vs home to a greater strictnesse of life in heeding what we should. But to cut vs off from all recreation by any play (be it without offence of any spoken) indeede they cannot. For wee are men, and no Angells, and as men in this worlde wee must walke our course, subiect to dulnesse, and wearynesse, euen in good things, and wee must refresh that feeble weaknesse of ours by lawfull and allowed comforts. Which I so terme because I am assured that the word of God cōdemneth not all our play, and the corrupt constitution of our bodie, together with the dulnesse of our mindes require some play. Sparing in trueth is the worde in giuing, because well knew the Lord wee woulde not be sparing in taking libertie for to play. Yet is it playne ynough. Notwithstanding fitly may it bee sayde of play, as he sayd of studying philosophie, *Philosophandum paucis*: We must play but little.

But nowe the second steppe is more harde than this, namely to know what games we may vse, and at what we may play. Wherein not purposing any set and curious treatise,

Zach. 8. 5.

Exod. 13.

2. Sam. 18.

Leuit. 23.

The appointing of fe-  
stiuall daies.

vpon the Commandements. 357

I aunswere briefly, that of those many and differing kindes of sportes, that are deuised and vled in euery place, I condemne none which make for the quickening of bodie or minde, which serue to actiuitie, and prepare men for better seruice an other day, vnlesse they haue ioynded to them anie vngodlynesse, or are by Lawe of that particular place forbidden: no not Cardes or Tables in all respectes, and to euery person at all times, and in all places: Neuerthelesse I am fully assured, and doe willingly affirme, that they ought not of Christians professing the Gospell to bee so much vled as they are, I haue ioyning with mee, that godly Father Maister Peter Martyr, whose iudgement it is in playne tearmes, That, *non statim damnandus est si quis dum agrotat, aut debilitatur, eo genere ludi se recreet, quod a fortuna vel casu pendeat, modò ibi pecunia non periclitentur.* It is not by and by to bee misliked if one that is sicke, or weakened in bodie, whereby hee cannot vse other exercise, doe recreate himselfe with those kindes of play, which depende of chaunce

P Martyr de  
ludis.



and Fortune, as Tables and Cardes. (For  
against Dice hee hath flatly spoken before.)  
Let vs therefore rather enter to consider  
an other poynt, which is harder than this,  
namely, whether wee shoulde playe for  
money or no. And first I reason thus:  
If it bee lawefull to play for money, then  
is it lawefull to winne money in this sorte,  
and the money lawfully possessed: But  
this second is false, therefore the former  
also. That the seconde is false, the ende  
and first inuention of playe pꝛooueth, which  
as euerie one can well witnesse was neuer  
inuented to this ende, but onelie to refresh  
eyther bodie or minde, and corruption  
afterwarde brought in money, as wee see  
daylie before our eyes. For so long as a  
game is straunge or newe to vs, we can  
take great delight to play for nothing:  
but when once wee are perfectlie acquaint-  
ed, and see the course of it, then forsooth,  
vlesse wee may peruert the ende of it, and  
make it a way to gayne or loose by, we can  
not like any more to vse it. Therefore I say  
since it is apparant, that the first begin-  
ning of play, and the true vse of it was  
neuer anie such matter, wee ought not  
thereby

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thereby to gayne any goods. Secondly  
I saie, that as play in the beginning was  
not made for it, neyther is it yet allowed a  
meanes to alienate our goods by to an other  
eyther by **G D D S** Lawe, or mans Lawe.  
For marke the heades of anie lawefull  
conueiance, and it is eyther buying, sel-  
ling, letting, hiring, or such like, amongst  
them all you finde not gaming. Where-  
fore the looser is vniustly dispossessed,  
and the winner is wrongfully possessed.  
Danzus handling both this matter and this  
reason, addeth this which I pray you marke,  
that albeit some priuate Lawe or custome of  
some priuate place should allowe it, yet is the  
Lawe of nature against it, and the former  
ought to giue place to the latter. But sayeth  
hee, I haue not reade euer any priuate lawe  
of any priuate place published in writing  
that money won and lost by playe coulde ey-  
ther bee retayned, or recouered, if it were  
denyed by vertue of any such title or right.  
And hee bringeth Octoman a famous Law-  
yer to confirme as much. Augustine would  
haue all things gotten by playe taken from  
the winner, and neuer restored to the looser,  
but giuen to the poore, that both the winner

Deludis.

Lib. 2. de  
furis cap. 2.  
Epist. 54  
Maced.

might wante what so greedilie hee gapeth  
for, and the looser not to recouer what so  
foolishly hee parted with. Dancus beside  
woulde haue them both punished with a fur-  
ther mulct of money. Thirddie I reason  
from the multitude of miserable creatures,  
that are the same flesh that wee are, and  
yet pitifully crie for want of succour: from  
the multitude of godly and Christian vses,  
to employ that which wee may spare vpon  
pon, and euen from the want of manie ne-  
cessities for our selues, that it is not lawfull  
nor tollerable to play for money. For  
is it not lamentable, and most fearefull,  
that anie Christian man shoulde carie a-  
bout in his conscience daye and night a  
witness, that this seuen yeares hee hath  
not giuen seuen shillings to the naked,  
needie, and comfortlesse members of Je-  
sus Christ, and yet hee hath lost at vaine  
playe, in a vayne manner, twentie times  
as much? Can a man bee so dull, as  
to thinke this thing will neuer picke  
him, or neuer haue a iust rewarde of  
punishment at GODS handes? Is  
it not lamentable, that a man can see no  
Christian vse to giue of his aboundaunce  
to,



co, but thinke all that euer hee canne get  
 little ynough to consume in playe? Are  
 wee exempted out of the number of them  
 that are bounde to woꝝkes of loue, and  
 deedes of mercie, so that wee neede to doe  
 none of these, and yet shall bee saued too?  
 Nay is it not woonderfull, and a thing  
 that heauen and earth are ashamed of, and  
 euen all the creatures in both of them  
 stande astonished at, to consider, that a  
 man shoulde not eyther doe the former due-  
 ties, oꝝ himselfe haue eyther anie good  
 apparrell to weare, anie booke to benefite  
 his soule by, no not so much as a Bible oꝝ  
 a prayer booke, anie meate at home foꝝ  
 his wife and Childꝝen, anie wages to pay  
 his Seruants, oꝝ his other debtes, oꝝ a  
 number moe such necessaries, and yet think  
 his playing, yea his costly playing, law-  
 full, and not to be spoken agaynst? Is  
 it I say possible that euer a Christian man,  
 that thinke hee hath Gods spirite, shoulde  
 thus haue his conscience seared vp? True-  
 lie, foꝝ mine owne parte, I professe I haue  
 stoode in my hearte amazed at it, and I be-  
 seech the Lorde to dꝛiue away from vs such  
 grosse securitie. For as wee liue, we  
 shall

shall knowe wee haue deceiued our selues, and others, wee were neuer anie thing lesse, than Christians. These dueties therefore due to others, so manie, and great, and these wantes of necessities for our selues, im-  
prooue our playing for money. Lastlie the iudgementes of men, both graue, god-  
lie, and wise, who haue euer condemned it, ought in verie right to make all men learne it. To those that I named before we may adde Peter Martyr, who giueth not leaue to the sicke and weake in their houses to play, but with this condition, that they playe for no money. And wee may reason from Augustines fact, that if he thought it euill to giue money to a iugler, or a stage player, which yet to theys paine, doe serue our senses: much worse is the warrant to giue to a gamester, that playeth with vs, since he laboureth no more to make vs sport, than wee doe to make him. Much haue manie men writ, whence larger speech may bee fetched, and of mee for a taste let this suffice to bee sayde.

*Que.* Why, but doe you thinke it simple vnlawfull to play for money?

*Ans.*

**Ans.** Surely no. For when eyther so little is playde as no way inableth mee to anie dutie of my calling, or the money (not much) is bestowed in some meeting, for the increase of loue, or that which is wounne, is a reward appoynted to that exercise, then think I, with others that it is lawefull. And thus much of these three questions, whether we may play or no, at what games, and whether for money.

**Que.** Nay one thing more I pray you, and that is this. Whether make you that like account of dicing, that you doe of other games, and think it as tollerable?

**Ans.** No surely doe I not, to speake plaine, but iudge it most vnseeming for a Christian man or woman, and a very shame to y place where it is vsed. For of al games it hath neyther witte in it, memoerie in it, nor art in it, (but false art) nor exercise of anie thing, except it bee the elbow, nor any thing to commend it. And yet if this were all, it were not in so euill estate, howbeit, surely this is not a little against it. But see (which is farre more) euen of all men by a generall consent as it were, this vile game as most vile detected and detested.

For



For if you cast your eyes to the heathen they euer hated it, if you looke at Christians they euer abhorred it, the scripture hath forbidden it, the Councelles haue condemned it, the Lawes of euerie good Common wealth, and especially of our owne haue seuerely punished it, and what kinde of argument of misliking is there not against it? Thus haue they not dealt with other exercises, and therfore surely there is in it more shame to the vsur, and more hurt to the place where it is vsed, than in the other. But let vs wey the named heads in order. And first for the heathen, doe wee not see howe Tullie layeth it to the shame of Catiline and his companie, that they were Dicers: & when hee would haue euen spit fire in Anthonies face, and galled him as greatly as hee could, this comes in for one great dishonour to him, and dishonestie in him, hee is (sayth Tullie) a Dicer, and his house a receptacle of such men. Augustus Cæsar a worthy man as we know in many respects, and greatly renowned, yet got by his Dicing a reproch neuer dying, euen to bee accounted a dissolute man. Gobylon an Embassadour of the Lacedæmonians being sent to

Suetonius  
in his life.  
cap. 71.

vpon the Commandements. 365

to make a league with the Corinthians, whē hee came and saw they vsed Dicing, counterfeited some other cause and went home againe, and would not make it, answering when he came home againe that they were a vile people, and vnworthy to be cared for, they were Dycers. The King of Persia sent to Demetrius King of Asia Dice of golde in reproch to him, because he vsed Dicing. And an other sayth flatly thus, that *quanto aleator est in arte melior, tanto nequior est*, The cunninger that a Dicer is in his arte the worse man assuredly he is. The Poet layeth it downe amongst the Cankers that consume men and make them beggers, Dice, Wine, and Women. What should I saye? Take any booke in hande of an heathen man, and it is a wonder, if you finde not some thing agaynst Dycing.

Publius.

Now come from the heathens to Christians, & see euen as great misliking. Austen beginneth & is not afraid to saie plainly, *Aleam inuenit Damon*. The diuell first found out the game of Dicing. Lyra detesting it seeketh to make other men doe as much by diuers reasons. It coueteth (sayeth hee) an other mans goods greatly, it is a mightie meanes

De ciuit.  
Dei, lib. 4

In precepto.  
torio.

meanes of deceite it passeth vsurie, it causeth lying, swearing, brawling, and manie idle wordes, it is an offence to the godlie, it breaketh the Lawes, it mispendeth the time, and what not? Olde Chaucer so long agoe set his sentence downe against this exercise, and spares not to display the vertues of it in this manner: Dicing (saith hee) is verie mother of leasings,

And of deceite and cursed forswearings.  
Blasphemie of God, man-slaughter, and  
waste also,

Of battaile, naughtinesse, and other mo,  
It is reproofe and contrarie to honour,  
For to beholde a common Dicer.

And euer the higher he is in estate,  
The more he is holden desolate.

If thou a Prince dost vse hazardie

In all gouernance and pollicie

He is by a common opinion

Holden lesse in reputation.

Lords might finde other maner of play,  
Honest ynough to driue the day away.

But of all other speeches mee thinke it  
is a merueilous saying of Sir Thomas Eliot,  
and ought verie greatly to moue vs, who  
affirmeth that if a man heare one to bee a  
Dicer,



Dicer, and knoweth him not, by and by he iudgeth him to be a light and vaine person, and of no credit or account. Consider againe the decrees of Counsailes, and see how with one heart they haue hated it. The first counsell of Constantinople determined thus, can. 50. That no mā whether he be clarke or layman from that time forwarde should play at dice. If he did being a clergie man he was depriued, and if a lay man he was excommunicated. The counsell of Eliberis concluded, that if a Christian man did play at dice hee shoulde be forbidden the communion and neuer admitted againe til he left it, and not vnder a peare then also. Two godly Sinods at Rochell and Nimanx in France by y<sup>e</sup> Pastours, Elders, and Deacons of the reformed Churches in that kingdome, vtterly cōdemned it. Amongst the Cannons called y<sup>e</sup> Apostles Canons this is one. y<sup>e</sup> if a minister, Elder, or Deacon, giue himself to dice, cards or drūkēnes, if he did not admonished cease frō it, he should be depriued. The ciuil & canon lawes they say are so against it, as y<sup>e</sup> if a mā should be beatē of him y<sup>e</sup> he plaid withal or robbed at home whilest he were a playing, hee may haue no benefite of Lawe or iustice in

in that case. And if anie man constrained  
 or allured another to play with him, hee  
 shoulde bee imprisoned or cast into the quar-  
 ries to digge. Geneva condemneth the  
 very making of Dice in their Citie. Last  
 of all peruse the Statutes of this our owne  
 countrey, and I beseech you marke the li-  
 king they haue shewed of Dicing. In the  
 twelfth yeare of Richard the second all vn-  
 lawefull games were forbidden, and by  
 name Dicing generally. In the 21. yeare  
 of Henrie the fourth, Dicers taken were  
 imprisoned sixe dayes. And if anie heade  
 Magistrate, as Mayor, or Sheriffe made  
 not diligent search for them, they forfeited  
 fortie shillings: If a Constable were neg-  
 ligent, hee lost six shillings and eight pence.  
 In the seuenteenth yeare of Edward the  
 fourth, they that kept Dicing houses were  
 to haue thre yeares imprisonment and 20.  
 poundes fine. Players at Dice in those hou-  
 ses two yeares imprisonment & ten pounds  
 fine. In the eleuenth yeare of Henrie the  
 7. Dicers shoulde be openly set in the stocks  
 by the space of one whole day, and the house  
 keepers that suffered him to play forfeit a  
 noble, and be bound to their good behauiour.

In the 33. yēere of Henrie the eight, Dicing houses forfeited fortie shillings euery time, and disers fixe shillings eight pence, & bound in recognisance neuer to play againe. And yet moze may you see in Pultons abridgement. Now it is wonderfull that notwithstanding all this, yet so fowle a thing should seeme so faire, & that a man should not think himselfe vbled as a gentleman, or almost as a man, vnles he may haue libertie in this loosenes & the large reine to so great an euil. And yet we be christians, & that of the better sort too, or you doe vs wrong. The heathen hated it, and we hatch it vp in euery house, & yet we be Christians. The godlie writ against it, wee waite for it, and yet wee be Christians. The Councells haue condemned it in the spirit of Christ, and Christian lawes haue most sharply punished it: we day and night blesse it, and cannot bee bereaued of it, and yet we be Christians. But alas alas the day of vnderstanding, or the day of damnation for our ignorance shall teach vs another thing. We sweare, we lye, we reuile, and we runne into the fælde with murdering mindes (for such anger is murder) moued by play, and yet wee will not leaue it. And if I doe not



.Thess. 5.

thus in shewe, yet inwardly I fret, I chafe, I gnash with my teeth, and teare the cards, burne the Dice, throwe away the Tables, and such like, and yet I am religious. The Lord forbiddeth all appearance of euill, all occasions of sinne, and yet we are the Lords, and do neither. The Lord saith, If thy right hand cause thee to offend, or thy right eye, cut it off, plucke it out, and cast it away, wee will bee the Lordes, and not restraine a little play, that mine owne soule being witnessse most greiuously maketh me offende. Fie, fie, what deadnesse is this? Where is either loue of GOD, or feare in vs? Loue makes vs burne with desire to do well, feare makes vs shake, to thinke of any sinne, wee continually sinne in our greedie gaming, and yet we be goodly. But this either makes vs see it, or wee will neuer I feare see the mischief of playing, and by name of Dicing. The Lord for Christ his sake awake vs, and so I end.

*Que.* What is now contayned in the affirmatiue part of this commandement?

*Ans.* Euen as all these former branches are forbidden, so the contraries of them are commanded, as in generall all helpe, all succour,

our, all care and prouidence for the safetie  
and benefite of the goods of our neighbour  
that possible we can shewe. And againe, the  
right vse of our owne good as to the mainte-  
nance of the knowledge of God amongst vs,  
to the defence of the common wealth, & the  
Magistrate, to the nourishing of our familie,  
and to the reliefe of the poore. Lastly, as diffi-  
dence and mistrust in Gods prouidence for  
vs the roote of stealth and vnlawfull proui-  
sion for our selues was in the negative part  
forbidden, so here contrariwise is faith and  
full perswasion that if wee seeke his king-  
dome and the righteousnesse thereof, these Matth. 6.  
outward things shall bee cast vnto vs com-  
manded. The punishment of this comman-  
dement temporall or worldly was euer di-  
uers in diuers places, somewhere death,  
somewhere but foure fould, &c. The spiritu- 1. Cor. 6.  
all punishment as of all other commaunde- Zach 5.  
ments was and is euerlasting damnation.

### The Application.

**N**ow, now my beloued to the worke  
of further fruite in our soules, let  
vs lay this rule to them and them

to it, and let vs euen heartilie I beseech you  
euerie man secretlie betwixt God and vs see  
how wee haue answered in obedience this  
lawe of our God and father mercifull and al-  
mightie. Wee are bound by it generally to  
shewe all loue and carefull regarde to our  
neighbours goods that we possible can, and  
to doe him with our owne goods what bene-  
fite we may. In particulars if we will speak,  
we are bound to lend. We see both when and  
what we may, not hurting our selues, profit  
our neighbours withall, and to take no re-  
compence, vlesse it be hurt which we lend.  
Now, looke I say if you haue euer obserued  
this thing without any want. Haue you done  
it? Nay, haue you not often refused of a  
meere pinching and an vnneighbourlie mind  
euen small matters, when you haue been ve-  
rie earnestly intreated, adding often a lye to  
mend the matter withal, and saying that you  
either had not that which indeede you had,  
or occupied it your selfe, when indeede you  
did not. And haue you not often contrarie to  
the lawe of God made in this behalfe, taken  
reward, when the thing you lent receiued no  
harne? Surelie your monie and many  
things else doe witnessse against you. For  
the



the lawe of pledges and taking of pawnes, Pledges.  
 haue you neuer passed the bonds of loue, or  
 the limites of mercie in that respect? Haue

you neuer gone in to take what you could,  
 but stood at the doore to receiue what hee  
 might spare you? That our hastie hands,  
 and harde heartes deserued not the wrath  
 which in trueth they doe in this one thing.

Many a time doe I greatly feare haue wee  
 little regarded the case of the partie, whose  
 pawne wee tooke, so wee might bee safe our  
 selues from our feared losse. And if it were

so, surely wee wanted loue and wee haue sin-

ned. Againe, in the things commended to Custodie.  
 our keeping, let vs looke also a little how wee

haue satisfied the law of GOD. We should  
 neither denie for any feare of harme thereby  
 to keepe for our neighbour, which wee may  
 better than he defend, neither conceile, hurt,  
 purloine or conuey away what euer any  
 trust reposed in vs, hath brought into our cu-  
 stodie. But many a dogged nature denyeth  
 the former, and many a couetous heart of-  
 fendeth in the latter.

What say you of things which you haue  
 found being lost? Haue you euer regarded  
 euen as your owne to keepe it, to cherish it,

and to finde out the owner of it, the straying  
beast of your neighbour, and euen of your  
verie enemye: Haue you neuer either of neg-  
ligence, or of malice and spite, or by a pinch-  
ing minde transgressed herein: Consider it  
well. And haue you neuer euen in the true  
testimonie of a good conscience retayned any  
thing, that euer you founde, from the true  
owner if you knewe him, neither euer neg-  
lected any meanes to finde him out, if you  
knewe him not: Well were it with you if a  
priuie witnesse within you did not crye and  
say, that a greedie couetous heart hath made  
you often to offend in this duetie. Alas we  
see it not, we knowe it not, we feele it not to  
be a sinne to retaine what we finde, or almost  
to finde before it be lost and so to conceale it,  
So gapeth each man after worldly gayne,  
and so seeke we to haue, how so euer we haue  
it, if it happen into our hands, and wee well  
like of it. But sinne will bee sinne when  
such gotten goods will no where bee seene,  
and the Lorde giue vs feeling of it now be-  
times.

Next let vs looke of our buying and sel-  
ling, wherein also all loue is to bee shewed  
to our brethren, and an equalitie kept so nere

as wee can of commoditie giuen and taken. But how many of vs doo this, there is a God that knoweth, and a conscience within vs, that if it were wakened would crie I feare me lowde, wee are greuouslie guiltie. For where is that man or woman of trade almost to bee founde that taking by a standing in fayre or Market doth once thinke with themselves that there they stande to shewe their loue to their brethren as to themselves, and so to interchaunge their commodities with them, as that in the testimonie of a good conscience and euen GOD being witness, so neere as they can, they keepe an equalitie giuing as good as they take, and taking no more than they giue in value and worth. No alas it is too well knowne and too much amongst vs daylie seene, that wee thinke wee haue our standing there to pray vpon all that come to vs so much as we can, to deceiue them, to spoyle and robbe them in a sort, and to get for our wares what possible we may with an vtter neglect and refusal of equalitie.

And therefore we sell as we may bee safe though we neuer bee payd aboue halfe, wee sell to day with a pinching price, wee make



account God may sende vs some losse, and therefore betimes we wrecke our selues vpon our brethren, and so take of them for that which wee doe sell, as that if it happen that GOD doe so deale with vs, we may bee reuenged before hand, and able to abide it if it be not great. To conclude, wee are meriest when we haue robbed most, and then go we singing home when we haue giuen occasion to the most to crye. So dull and dead are our hearts within vs, and so hath a greedie mind to rake vp riches spoyled vs of loue or any thought thereof towards our brethren. And as little conscience there is oftē in the buyer, who if hee might haue for a pennie that is woorth a pounce, coulde well enough digest it.

And therefore if one in his neede come vnto vs for present money, we will none of his commoditie, wee want it not, wee esteeme it not, we looke lightly both of the man and the matter til we haue brought him to our owne price, & God knowes far far vnder the value of the thing. So that he which of charitie in his neede should be helped, is of vs commonly by reason of his need, prayed vpon & most cruelly robbed. And yet we be no thieves.

Ah, God bee mercifull to vs and awake vs  
and neuer deale with vs according to our ini-  
quities for his Christs sake. But passe wee  
now on to other braunches of this comman-  
dement, and so shall wee further see what  
manner of men and women we are in obedi-  
ence to the Lord. Who seeth not, who kno-  
weth not, that all oppression of my brother  
in his goods is contrarie to that loue that I  
ought to beare to him and his goods? And  
how stand we in this matter? Haue wee ne-  
uer detayned the poore seruants wages, and  
wrecked our anger vpon him to his harme  
further than a mercifull heart shoulde haue  
done? Haue we not taken euen the flower of  
his youth, the strength of his yeares, and the  
bery iuyce and sappe of his bodie to serue  
our turnes withall, and then either turned  
him off unrewarded, or taken from him, or  
diminished, without cause, other than our  
owne couetousnesse, the rewarde that our  
vnccestour gaue to his seruice before? If we  
haue done it, alas it is a great oppression, a  
great wrong, and it standeth not with that  
loue that I am charged withal towards him  
in this Commandement. But a man must  
first know sinne before he can flie it, and now  
wee

Oppression

Of seruant

Strangers.

Widdowe  
and father-  
lesse.

Iob. 31. 22.

Bribes.

we knowe it, I trust wee hate it. Haue we neuer againe dealt vnkindlie with a stranger, but euen so as if GOD shoulde banish vs from our warme home to forren coast we would be glad to feele our selues at their hands: If we haue, this is oppression, and wee shoulde not doo it for any thing. Haue wee not hurt the desolate Widdowe, the fatherlesse Childe, or any whose might was lesse than ours to beare off the hardnesse of our hands: Haue wee not lift vp our force against them when wee sawe wee might haue helped them in the gate: If wee haue what can wee say why wee should not rot in peeces for it, and our armes bee broken from the bones, as Iob wished to him in such a case: Haue wee neuer respected the person moze of one than another in cause of iustice, a strong meanes to drawe vs to oppression: Haue wee neuer suffered these hands to feele the weight of a bribers gift to drawe vs to oppression: O spare not to spie your sinne euen to the full if you haue offended, and yet accuse not your selues if you dare boast of innocencie. Happie were our countrey and a thousand comforts were it to euerie one of vs if the dulnesse of our hearts



in these deable sinnes pulled not vppon vs  
the often offending in them, and then such  
sinne such wrath againe from Heauen a-  
boue as is most due vnto it. Alas wee see  
not neyther euer will bee made to see, what  
loue by this Lawe wee owe to all men in  
their goods, but wee robbe them, wee spoyle  
them, and wee take giftes to doo it, and yet  
we be no thēues. But God is God as hee  
was euer, sinne is sinne though wee will not  
see it, and a iust day of a iust rewarde to eue-  
rie man for euerie matter must there bee.  
Wee beleue it, wee say it in our Articles  
often, and yet wee deale as if wee neuer  
thought it. What should I say of that cloke  
and couer and cause of much oppression the  
cloth and liueries of Superiours? Am I Liueries.  
the giuer or the taker? if I be the giuer, haue  
I neuer bouldred my cognisance out to doo  
the thing that God forbiddeth? Haue I  
hearkned about to see & learne how they vse  
the credite that is giuen them? God knowes  
we haue little neede to be charged with other  
mens sinnes, as no doubt such a Master  
shall with such a mans offences. For wee  
shall neuer be able to beare in our selues the  
burthen of our owne. Am I the taker what  
then

then saith my conscience, haue I sought  
 and sued for it for affection, and true duetie  
 in my heart to him that gaue it? Do I weare  
 it and wish to weare it to haue my heart  
 knowne to him or her the better whom with  
 heart and hand, bodie and goods, power and  
 might till my death in right I honour and  
 serue and wish and will doe ever? Or rather  
 false fayth seeketh a faire shewe, and a pow-  
 erfull hand of many a feeble weake wretch see-  
 keth a strength to establish my wickednesse  
 and a backer to beare out my foule oppressi-  
 ons: If it be so, consider betimes how little  
 loue such a seruant deserueth when hee shall  
 be found out, and feare least eyther the wrath  
 of God to thee or loue to thy master that is  
 so abused and little suspecteth it cause such  
 false hyppocrite and a treacherous Ziba come  
 to light. Next let vs consider what our  
 hearts will say concerning idlenesse. For it  
 hath been proued before, that what is not im-  
 ioyned by the benefit of some lawfull labour,  
 is but stolen & we haue no right to it. If then  
 my heart answer that I liue all of other  
 mens labours, doing nothing my selfe, I  
 neyther gouerne with the giftes of mine  
 the quiet peace of my countrie, neither yet  
 with

Idlenesse.

with bodilie labour and true faithfull service  
 seeke to eate the meate of my master whome  
 I serue; seele it, and see it, hate it, and ab-  
 horre it. For such life is losenesse, such a li-  
 uer is a robber, and wee should not take any  
 sure comfort til we haue chaunged so naugh-  
 tie a course and altered quite so loath a life.  
 Too full too full is euery house and towne of  
 such idle bellies. Neither here must I onely  
 examine my selfe whether by labour I liue,  
 but also as narrowlie by what labour I liue,  
 and if it be such as the word condemneth, the  
 lawes of man punisheth, and each good man  
 misliketh. I sinne, I sinne, for such labour  
 is no life. But I referre you to what I haue  
 saide befoze. Loke we also euen as we loue  
 our soules, I beseech you, at our heartes,  
 eyes and tongues, whereby wee may steale  
 aswell as by the hand, as befoze in the Com-  
 mandement hath been proued. The heart  
 by coueting and catching, or by too neere and  
 nigardlie keeping, transgresseth against this  
 Lawe of God. The eye by looking beyond  
 his limites and sending in word to the heart  
 within to make it in loue and set it in longing  
 for other mens goods. The tongue by false  
 flatterie and fyled forgerie committeth a  
 stealth

Stealth i  
heart.

Eic.



stealth which is called a great stealth, as hath beene shewed and proued before. All which of any whereof how they touch vs and staine vs, the Lord knowes that knowes all, and we with profit may well now thinke and weigh. Doo our heartes and haue our hearts euer rested vpon Gods promises for all necessarie prouision while wee liue for vs and ours, not caring not carking, not wishing not willing about that which the Lord alloweth and wee may iustifie? No no, wee suffer our heartes to goe too farre, and for want either of knowledge or care to liue according to our knowledge, wee boldly looke of euerie mans commodities. As wee goe and ride, wee strait way couet, and that which is worse, presently wee deuise to obtaine our wil to the impayring of our brothers wealth, and the fearefull breaking of this Commaundement. And would God the rage of our lust were not sometime so vehement, as that missing to get what it greedilie seeketh, it casteth vs downe sick in our bed, or causeth vs to hurt him who hindereth our wishe, as we see fell out in Achab to Naboth for his vineparde. But of this hereafter moze againe in the tenth commaundement

mandement. For the tongue alas what  
 should I say, I will neuer bid you inquire By tongues.  
 whether you be guiltie or no. For whether  
 should a man flie in these dayes from flatter-  
 ie, or where may wee liue and not light of  
 false forgers seeking by filed phrase to bleere  
 the eyes of such as least suspect them. Rather  
 looke in what measure you haue or doe sinne  
 in this behalfe. For I feare not to say you  
 doe offend. And if your conscience tell you  
 your sinne is great, runne not headlong into  
 hell without returne. Cursed is that tongue  
 that flattereth any man in his sinne for any  
 commodity, or that cooleth such heate as  
 Gods spirit hath wrought to grace and good  
 amendment. Well may I reape a rewarde  
 with him for feeding his humour, but as I  
 shall loose my rewarde with God for  
 taking away his honour. Let them ioyne Lawyers.  
 reuents, whose calling is such a true biewe  
 the drift and successe of their pleas, whe-  
 ther they haue not often induozed with  
 their tongues and often also obtayned by  
 their speach the wrongfull alienation of  
 mans right from them to other men. And  
 what this a theft? Might not he euen as well  
 have robbed him with his hands, as to bee a  
 meanes

meanes by speech of wrong perswasion that others doo it? But alas what words can I vse or any man else this day alitie to make men feelee, that neither golden gaine, nor any regarde to bee named whatsoeuer should make them speake vncruely against the good estate of their brethren in any causes? Surely if this will nothing moue, that it is in nature theft which in name they so abhorre, I will assay no further. The day will come let them well remember that Sinne will be sifted both by name and nature, and reape for rewarde at a iust iudge such torment as shall twitch aboue any conceite which can now be had of it, and so continue for euermore. To drawe to an ende of this application are we all cleare of that theft of thefts committed in conueying of the Church livings to our own vse from them that ought to haue them and doo the duetie for them, to the dishonour of God, the ruine of the Church, & the fearefull casting away of many a Soule into the pitte of hell for want of knowledge? If we haue these livings in our disposition, and are able to make a good account of the bestowing of them to our power, thise happie wee in eschewing so carefully the wrath of God  
and



and regarding so tenderly the health of others. But if either corruption in taking some, or loose negligence in unworthily bestowing all, may rustlie stande and giue to the Lord a witnessse against vs, how should wee escape for so great a sinne? Shall the Lord so loudely crie that hee will require of euerie watchmans hande the bloud of the Soule that dyeth in his sinne without his warning, and shall that patron escape scot-free by whose greedie hand and cruell heart they haue all been robbed of one that should haue warned them? Shall the Lord crie woe vpon woe, wrath vpon wrath, vengeance vpon vengeance to the carelesse shepherds that feede themselves, and not the flocke, and shall hee so quietlie passe them ouer, that put in, and place such dumme dogges, and vnable dōnes to do any dutie for their owne lucre? Is it a token of loue to feede his sheepe, to feede his lambes, and is it not a want of loue both to God and his lambes to put in for my gaine such a drie nurse as can giue no milke nor feede at all, except it be with follie and a fowle example of drinkeing, swearing, carding, tabling, bowling, sleeping, and such like? Thinke

Ezech. 3.

Iere. 9. 1.

we if Ieremie were now alieue to suruey the  
 parishes of this our countrie, and should see  
 the fearefull estate of so manie soules not a-  
 ble to tell how they shall be saued, or to proue  
 any one principle of Religion, not flying  
 sinne, because they feele it not to bee sinne,  
 not louing light, because they knowe it not  
 to be light, thinke we, I say, that he would  
 not wish his head full of water, and his eyes  
 a fountaine of teares, that hee might weepe  
 day and night for the flame of Englands  
 through these powling patrones? Assured-  
 ly he would. For the heart that harboreth  
 any portion of pitie to the Lordes people,  
 or hath any care what become of the price  
 of Christ his bloud coulde neuer abide vn-  
 touched deepe, to see so great a spoyle for  
 worldly wealth, of that which all the world  
 cannot redēme, when it is lost. The Lord,  
 the Lord looke vpon his Church for his  
 mercies sake, and either alter the heartes  
 of these Church robbers by giuing them to  
 see what hangeth ouer them and their poste-  
 ritie most iustlie for such a sinne, or else pluck  
 out of their handes by restoring discipline  
 the bestowing of them any longer. Next let  
 vs weigh what goods wee haue euer gotten  
 by

by vnlawfull gaining, or by false deceite in the same, and remember it hath been proued before a græuous stealth. Let vs also consider: how we stand touching the affirmatiue part of this Commaundement which wee are aswell bound to performe as wee are to flie the contrarie, as how we haue euer to the vttermost of our abilitie preserved and cared for the goods of our neighbours, that they might be safe, how wee haue vsed our owne wealth to the glorie of G D D, the maintenance of the Magistrate, the defence of our Countrey, the comfort of our Familie, the reliefe of the poore, and the establishing of the knowledge of G D D amongst all. How wee haue abhorred distrust in Gods prouidence, the roote of stealth, and rested assured of his goodnesse if we serued him with such like. Are we cleare, and haue done them all without reproofe, or blemish? If wee haue, let vs boast and looke for life for our woorkes, but if any thing touch vs, and staine vs, knowe and remember what Saint Iames saith, Hee that is guiltie of one is guiltie of all. And dooth nothing touch vs, that hath bin said: Partly neither hande by deede, nor heart



by thought euer strayed in any degree : O  
beloued hee that sayeth euen in this Com-  
mandement hee hath no sinne , deceiueth  
himselfe, and there is no trueth in him. Let  
vs therefore rather see our sinne, knowe our  
sinne, bewaile our sinne, and crie to the Lord  
for his grace to clappe holde of Iesus Christ  
his Sonne , who hath filled this and euerie  
Lawe for vs, to the end that wee beleeuing  
might bee saued by his righteousness.

The Lord giue vs pardon, the Lord  
giue vs faith, the Lord change our  
liues to a better course, for his  
blessed name and mercie  
sake. Amen.

The

## The ninth Commandement.

*Thou shalt not beare false witnesse against thy neighbour.* A Commandement teaching vs our dueties towards the good name and credite of our Brethren, in speaking neuer any thing of them which is vntrue as the former haue towards their liues and goods.

### Question.



Hen by this it seemeth it should haue gone before the other in order, because a mans name is dearer than cyther life or goods.

Ans. It is true, to some it is so, but not to all, and rather dooth the Lord respect the multitude than a few, and the common nature of the bulgar sort rather than the disposition of the better but far lesser sort. And first and foremost coulde the  
wise

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wise Oratour say by nature is it giuen to euerie kinde of creature to maintaine himself, his life and bodie, and to auoyde whatsoeuer may be any way hurtful to the same. Noting in effect the other to followe, but in a second degree.

*Que.* What right is there to establish this Lawe?

*Ans.* Euen a threefoulde right as you haue heard and seene in the former. For first the Lorde himselfe is true and trueth it selfe, hating euer and abhorring falsehoode, and therefore verie meete that hee should seeke the establishing of the same amongst his Childezen, and the carefull auoyding of the contrarie. Secondly, the verie light of nature hath euer taught it to men, that lying is to be loathed and hath made them crie, Socrates is my friend, and Plato is my friend, but trueth befoze and aboue them both. Therefore verie meete it was and right, that this Law of nature should be strenghtened and maintayned by the Lorde. Lastlie without trueth there is no safetie in mens counselles, bargains, meetings, conferences, and such like, and therefore most fit and necessarie that for the staie of trueth amongst vs,



us, and the auoyding of the contrarie, the  
 Lorde shoulde make one Lawe at the least.  
 The equitie of it then you see is great. And  
 now to the particular branches of it, as they  
 lie in your booke. Where the first named  
 hurt and annoyance of my Brothers credite  
 is false witness bearing, when in open place  
 of iustice and iudgement or any where else  
 any man shall of euill will and malice or for  
 lucre, or fauour of others testifie or depose  
 that which is vnttrue against his Neigh-  
 bour. Which thing how horrible it is may  
 first appeare by due considering the price of  
 an honest man, and good report in the world  
 amongst our Bretheren. Which (as the  
 wise man sayeth) is to bee chosen aboue  
 great riches, and louing fauour aboue  
 golde and siluer. And in another place,  
 A good name is better than a good oint-  
 ment: Because that thereby we linell as it  
 were sweetlie vnto manie to the edifying  
 of them, and working manie thinges in  
 them by our perswasions, which others  
 coulde not of whome they haue or doo not  
 thinke and heare so well. The Apostle Paul  
 also in that excellent speeche of his to the  
 Philippians, which I often verie willinglie

1. reason.

Pro. 22. 1.

Eccles. 7. 3.

Philip. 4. 8.

remember vnto you, noteth effectually how  
 decre vnto a Christian any thing shoulde be  
 that belongeth to a good name, and the wor-  
 king of a good report amongst men of vs.  
 For whatsoeuer things my brethren (saith  
 he) are true, whatsoeuer thinges are honest,  
 whatsoeuer things are iust, whatsoeuer  
 things are pure, whatsoeuer things are wor-  
 thie loue, whatsoeuer things are of good  
 report, if there be any vertue, or if there bee  
 any prayse, thinke of these things, &c. A-  
 gaine, Saint Peter in his Epistle, I beseech  
 you dearelie beloued as Pilgrimes and  
 straungers abstaine from fleishlie lustes  
 which fight against the Soule, and haue  
 your conuersation honest among the Gen-  
 tiles, that they which speake of you as of  
 euill doers, may by your good workes,  
 which they shall see, glorifie G O D in the  
 day of visitation. What is this, but euen  
 plainely enough haue a care of your doo-  
 ings that your good name may neuer iustlie  
 be touched and stained of any? And a num-  
 ber moe such pithie perswasions in this be-  
 halfe hath the Worde. But I passe them  
 ouer, and remember vnto you, that pretie  
 saying of the godly Father S. Chrysostome,

so fitlie at this time confirming my perswasion. There are two things (sayeth he) necessarye for thee as thou art a Christian man and woman, to wit, a good conscience and a good name, the former for thy selfe, the latter for thy neighbour. But alas (sayth another)

*Plures famam, pauci conscientiam verentur.* Plin.lib.3.

Many are afraid of the touch of their fame, but fewe of the hidden breach of their conscience. Adde vnto these if you list, also the iudgements of the heathen, and first of him whose words bee these: there is nothing so great, neyther any commoditie in the worlde so of thee to be esteemed and desired, as that for it thou shouldest blemish the beautie and brightnesse of the good name of a good man. For desire euer sayeth another, rather to heare well, than to bee rich: yea preferre it in thy heart to leaue vnto thy posteritie an honest report and name, before heapes of any riches whatsoever. For riches are fickle and soone dispersed, but a good report is permanent and neuer dyeth. Againe, by a good name may wealth be gotten, but not againe by wealth a good name. Lastly, riches are common to the good and bad, but a good report is proper onely to the good.

Que.



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*Que.* And how may a man or woman best breede a good report of them?

*Ans.* Agelilaus was once asked the same question, and he made this answer. If thou speakest euer what is the best, and doest the thing that is most honest. Socrates thus: I from thy heart thou indeuour in all trueth to be, as thou desirest euer to be thought to bee. For a fame that is gotten by gifts or hypocrisie, will neuer indure, but perish. Wherefore now if the word of God, the testimonies of his childzen, and the verie light of nature in heathens haue euer so commended a good name, iudge we hereby, if wee will be taught what a sinne it is to bee a false witnesse against this precious treasure and iewell of my neighbour, his good name. Iudge wee what a monster before the face of God he is, that for the satisfaction either of his owne or other mens cursed natures seeketh to depraue, to bite, and flander any man wrongfullie, bee the discredite he worketh neuer so small. And thus much for my first reason.

The seconde I drawe from the punishment which hath vsually happened vnto this vice either by Gods expresse commaundement amongst the Iewes, or secrete working

in the hearts of Magistrates in other places.  
 For verie effectuallie haue I euer thought  
 bewrayed by these thinges the foulennesse of  
 false witness bearing. The lawe of GOD  
 sayd thus: If a false witness rise vp against  
 a man to accuse him of trespasse: Then both  
 the men which striue together shall stande  
 before the Lord, euen before the Priests and  
 the Iudges which shall bee in those dayes.  
 And the Iudges shall make diligent inqui-  
 sition, and if the witness be found false, and  
 hath giuen false witness against his bro-  
 ther, then shall ye doo vnto him as hee had  
 thought to doo vnto his brother, so thou  
 shalt take euill away foorth of the middest  
 of thee. And the rest shall heare this and  
 feare, and shal henceforth commit no more  
 any such wickednesse amongst you. There-  
 fore thine eye shall haue no compassion, but  
 life for life, eye for eye, tooth for tooth, hand  
 for hand, foot for foot. A marueilous law,  
 if the spirit of feeling worke withall to print  
 in vs for euer a true conceite of the perfect  
 hatred wherewith God abhorreth false wit-  
 nesse bearing.

Deut. 19.  
 16. &c.

Beside which lawe marke what Salomon  
 saith: A false witness shal not be vnpunished,

Prou. 19. 5.

and

and hee that speaketh lyes shall not escape  
For howsoever the hand of the Lord which  
is euer full of mercie, and long suffering euer  
towards the wicked, may spare them for  
time, yet in the ende with sharpnesse of his  
rodde wil he recompence the long differring  
of it. And what maruell, if we marke the na-  
ture of the sinne? For dooth not a false wi-  
nesse abuse the Iudge, hurt his neighbour  
make the place of iustice and right, the nu-  
merie of sinne and grievous wrongs, doth he  
not cause the Lord to set in the eyes of men  
the crowne of innocencie, vpon the offenders  
head, and to put the halter about the in-  
mans necke? Than the which dishonour  
what can be greater against the Lord of life  
and louer of right, to pull vpon vs his heauy  
hand? Pericles an heathen man could say  
we must bee a friend to our friend no further  
than the Altar. That is, no further than God  
and a good conscience guided by his word  
may warrant vnto vs. But we in these daies  
esteeme not a strawe of that man or woman  
þ wil not stick to lend vs an oth at any time  
when we stand in neede, be the matter neuer  
so false and foule. For he is no friend which  
is not euer a friend, to feede our filchie he



mour with all wicked and wrongfull blage of himselfe. But woe vnto vs wicked wretches for so great and greuous sinne against the Lord, and also our selues. For doo I not tremble and shake euery ioynt of me to prefferre any mortall man in loue before my God, and so to become vnworthie of him for euer? Yet this I do when I dare do for him, what GOD forbiddeth me to doo for him, and I thinke not of it. Should an earthly bond of earthly mindes together worke a fearefull sinall confusion, both of bodie and soule, in the flashing flame of bottomlesse hel for euermore without regarde? Yet this it doth to speake vntrueth for my friendes fauour, when committed sinne should reape a iust punishment in this world, that bodie and soule might both remaine in comfort hereafter. I stay the rest of Gods reuenging iudgments vpon false witnesses til I come to the end of the commandement, and thus for the time passe ouer this poynt.

The next thing that your booke layeth downe is lying, another fowle breach of this commandement, condemned of GOD, im-  
 proued by reason, and eschewed euery of all Gods childezen in some measure, Cast off  
 (saith

Scripture.

Ephc. 4. 25.

Psal. 15. 12.

Exod. 18.

Psalm. 12. 1

Psalm. 101.

Apoc. 21. 8.

22. 15

Reasons.

Abusus  
signi.

(saith the Apostle) lying and speak the truth  
 euerie man to his neighbour, for we are one  
 anothers members. Lord who shall dwell  
 in thy tabernacle, (saith Dauid) and who  
 shall rest vpon thy holie hill? Euen he that  
 walketh vprightly, and speaketh the truth  
 from his heart. In the lawe this was one  
 propertie, that was euer regarded in y<sup>e</sup> choise  
 of a Iudge, namely, that he was a true loue  
 of truth. Helpe Lord againe in another place  
 (sayth Dauid) for faith and trueth are peri-  
 shed from amongst men. And againe, He  
 that telleth lyes shall not tarrie in my sight  
 For this is a sinne that shall shut a man out  
 of the heauenly citie the newe Ierusalem as  
 we may see in S. Iohn, & cupple him compa-  
 nion to whozemasters, theues, sorcerers,  
 and such like. The reasons that improue it  
 are these. God is trueth, and therefore if we  
 1. looke ever for any fellowship with him, we  
 must frame our selues in measure like vnto  
 2. his nature. Secondly, our tongues are gi-  
 uen vs to expresse in trueth what our hearts  
 do thinke, and therefore to lye in any matter  
 or for any cause, it is to abuse the good gift  
 of GOD my tongue and speech to a quite  
 3. contrarie end. Thirdly, it is a perilous en-  
 danger

mie to peace and quietnesse. For of lyes commeth debate, contention and strife.

Fourthly, it breaketh, and in time taketh quite away that affiance and trust which is requisite to bee in one man to another, and maketh them hang alose, suspect, and bee strange one to another. And lastly, it impair-  
reth a mans owne good name and credite greatly and mightily as any thing hee can vse. All which should deepe lie sinke into a Christian heart, and make it hate so foule a vice. All lying is iniquitie sayth a godly father. All vntrueth is sinne saith an another. And it is not lawfull to lye, though it could be for the praise of God.

Gregor.  
17. Mor  
August.  
chyrid.  
Epist. 8.

*Que.* But I haue often heard a distinction of lyes, as some to be merie lyes made in iest, some to bee lyes of duetic made to doo my friend a pleasure in his danger, and some to be lyes of spite made to hurt others thereby. I pray you what thinke you of it.

*Ans.* For the first sort many goe about to excuse them and to diminish the fault of them, because they intend no euill to the parties to whom they are tolde. But we heard before what both Augustine, and Gregorie sayde, namelie, that all lying is sinne, and yet



Matth. 12.

Psal. 5. 6.

yet it hath a stronger checke than this. For if wee make the best of it we can, it is but an idle and a fruitlesse speech, whercof we know wee must giue account. And againe, The Lorde shall destroye them all (saith the Psalme) that speake lies, adding no distinction of merie lies from the rest: and where the lawe distinguisheth not, wee may not distinguish. The second sorte many goe about to allowe and iustifie, bringing in for warrant the lie of Rahab, of Abraham, of the midwives and such like, made for the safetie of life. But touching them all and how manie moe soeuer as may bee brought like vnto these, I answer as one speaketh particularly of Abraham, *Non videtur mihi laborandum, omnino ut Abrahamum defendamus: homo enim fuit & nimio timore potuit labi: &c.* That is, I thinke it altogether needelesse to goe about to defende Abrahams lie, for hee was a man, and through too much feare hee might offend. And so I say of all the rest, they were faultes in them and blemishes, and offended God. And concerning the midwives lie Augustine plainelie sayeth, that their feare of God and tender care mercifullie to spare the

infantes

infants pleased GOD, but not their lye. If this doe not content vs, then remember the same Augustines iudgement before in generalitie that it is not lawfull to lye, though it could bee to the praise of God, surely then not for any mans helpe. Remember the words of Iob, who checked in his friendes a false speech although it tended to defend the Lorde. And remember the words of Christ himselfe how he maketh the diuell the father and authoz of all lyes whatsoever without distinction. If wee feare to bewray the man or matter, which wee would not, then hide the trueth (saith S. Austen) but in no case speake an vntueth. For the last sort of lyes nothing is sayd of any to excuse it, for euerie conscience crieth it is a sinne. And therefore now I conclude, one kinde of lye is worse than another, but all naught, and of a Christian man and woman euer to be forborne to their powers. The hyperbolicall speeches in the Scripture are euer truethes in matter and meaning, though not in words & forme, as I may say. For modestie sake neither may wee lye, in any case. But as Aristotle pretilie sayth: *Declinet veritas nonnihil ad defectum, cum de se quis loquitur.* That is as

Iob. 13. 7.

Ioan. 8.

Veritas non  
rei sed ra-  
tionis.

I interpret it, When a man speaketh of himselfe, let him speak sparinglie, but not falsely.

*Que.* What say you of flatterie and dissimulation the next things in the booke.

*Ans.* I say I haue touched them before sufficiently, and therefore now I adde no more but this, they are both breaches of this commandement. Though to terrifie a feeling heart, and a dead soule what can moue? From these then I followe your booke, setting downe next the unlawfulnessse of telling false tales, hearing them, and beleeuing them of others. And first to speak of the first, doe we not see the direct lawe of God in these wordes, Thou shalt not walke about with tales amongst thy brethren? Doe wee not heare the Lorde by his Prophet crie out against Ierusalem, for that in her were men that caried tales vp and downe to shed bloud? Doth not the Apostle say, He feareth he shall finde amongst them backbiting, whispering, and such like? Is it not the perswasion of Iames, that we speake no euill one of another? Is it not expresselie named as one of the things, that may not be in man or woman elected to dwell in the

Lordes

Telling  
false tales.

Leui. 19. 16

Ezek. 22. 9.

2. Cor. 12.

20

Iam. 4. 11.



Lord's tabernacle, to false report & slander Psal. 15. 3.

any man behind his back? Thā the which things what may be moze sayd in detestatiō of so foule a vice? Certainly what GOD so plainly discouereth to vs to offend him, it wil as plainly be punished when God shall think it good in any gracelesse wretch whatsoeuer that will not be warned. To be a tale teller and a false witnesse, why it is like a hammer, a sword, & a sharpe arrow, (saith Salomon)

Pro 25. 18.

*Et quid interest otrū Deum negas, an infames,* (saith Seneca) What difference is there betwixt denying of God, and false reporting thy brethren? Nothing, but a man may euen as well doe the one as the other thought he. And in trueth it is a notable saying of Hieron. *Vilium est hominum, alios vile facere, & qui suo merito placere non possunt, placere velle aliorū cōparatione.* It is the property of a vile nature, to seeke by tales to make others vile, or by a cōparison with others (whō they presse with their prattles) to come to be accōted of, when simplie & truly ther is nothing in theselues worthie of cōmendation. Filchie therfore & foule it is to be a false reporter: & what better is it to be a willing hearer of al detraction's brought vnto

Note.

Exod. 23.

Matth. 7. 1.

Hieron. ad  
Nepotian.

me of others? Doth not euen the same God  
and lawe condemne this also aswell as the o-  
ther? Thou shalt not receiue a false tale (saith  
the lawe) no not receiue it I say, and marke  
it well. Iudge not (saith Christ) and ye shall  
not be iudged, for with what iudgement ye  
iudge, yee shall bee iudged, and with what  
measure ye mete, it shall bee measured to  
you againe. Hee that hath itching eares to  
heare of others, shall reape for reward him-  
selfe as priuie speeches to his owne discre-  
dite. Take heed therefore (saith a godly fa-  
ther) that thou neither depraue thy selfe any  
man, neither yet willingly heare others doo  
it. But flye to heare as thou wouldest flye to  
speake what tendeth vnto flaunder. For as  
he that speaketh euill hath the diuell in his  
tongue, so hee that heareth euill hath him in  
his eare. It is the popson of friendship, and  
the verie cutthrote of all amitie betwixt man  
& man, to loue to heare what péeuish tungs  
shall seeke to speake. For soone crēpes it in  
by mine eare that will neuer crēpe out a-  
gaine whilest the breath is in mee. Let no  
proue be brought for it, and neuer so much a-  
gainst it, yet stickes the scarre of suspicion  
still, and something I thinke to the blotte of  
my

my brother, though I can bee content not to credite all, This open eare so gréedie to heare, and not wisely waying, who telleth it, of whome, in what manner, to what ende, with such like circumstances, what losse hath it layd full many a time vpon both men and women? What hatred, what enuie, what ielousie, what suspicion, what disquiete thoughts, and grinding gréepe hath it settled soundly in many an one? How stealeth it the loue of man from his wife, of father from his childe, and a friend from his long and liked acquaintance? How alienateth it the heart of a true seruant from his master, if he will peelee to what his fraile flesh will assuredly picke him? And how many a master hath shaken off through speech of hate light pickthankes, such trueth and loue, such seruice and strength, as neuer after could in like manner, be gayned againe with gould? Vnt what should we say? There is no mischief to the mischief of the tongue: and therefore no question but a daunger great to attend vnto it without good discretion.

Then to procéde to the third. If telling, and hearing the deprauiings of the wicked bee forbidden, must it not also néedes bee



euill to beléeue them: Certainly much more. For it is a degree further to beléeue the report that is made vnto vs, than to heare it. And if a man ought to bee slowe to speake when hee is not certaine, much more should he bee slowe to beleue what may be false before he knowes it. See therfore how y<sup>e</sup> Lord speaketh to such amōg the Israelites as were to punish the offenders. If thou heare (sayth

Deu. 13. 12 he) (concerning any of the cities which the Lord thy God hath giuen thee to dwell in) wicked men are gone out from among you, and haue drawne away the inhabitants of their citie, saying, let vs goe and serue other Gods, which you haue not knowne, then thou shalt seeke & make search, and inquire diligently if it be true, and so forth. What I pray you might meane this repetition of words, to seeke, to search, to inquire, and that diligently, but to admonish vs what a fault it is to condemne before wee knowe, and to beleue what euer we heare by and by: Like-wise againe, if an Idolater were accused, and had but one witnessse against him, hee might not bee put to death vpon the testimonie of that one, but at the mouth of two or three witnessses shall he that is worthie of death, dye,

Deu. 13. 12

Deut. 17. 6.

dye, (sayth the Lawe) all to teach vs that we may not bee light of beleefe, when wee are whispered in the eare against a man, and by and by kill him in our hearts by ceasing to thinke well of him any moze vpon one reporters speech. For to robbe him of that credite in my heart, that he had befoze with me, vnesse he deserue it, is a braunch of murther, as hath befoze been proued. Againe, as Salomon sayth of answering a matter befoze a man heare it, that it is follie and a shame to him that doth it: so say wee and thinke wee of beleewing a matter befoze we knowe it, for it is as true. As it not registred of Putiphar Iosephs master to his blemish as long as euer the world indureth, that hee was too credulous: Was it not a blotte in Dauid, and so by Gods speciall wisdomē left vnto vs to consider of it, that he would beleewe so quicklie a false flattering Siba against his trustie and most true hearted seruant Mephibosheth? But what shoulde I heape vpon examples: Hape not euen euerie mans conscience tell him, that the fault is not little, the discredite whereof God hath left vnto vs but in one exāple: I conclude therefore this matter of light beleewing such tales

Pro. 18. 1

Gen. 39.

2. Sa. 26. 1

as vngodly and falsely are made vnto vs  
 with the speach of wise and experienced Sy-  
 rac in his booke. Blame no man (sayth he) be-  
 fore thou hast inquired the matter, vnder-  
 stand first, and then reforme righteously,  
 giue no sentence before thou hast heard the  
 cause, neither interrupt men in the midst  
 of their tales. God giue vs the vse of it. For  
 great is the hurt of light beliefe both towards  
 bodie and also soule.

*Que.* Yet there remaineth one thing  
 more in the booke.

*Ans.* It is true, and that is this. In pri-  
 uate offences to speake any thing (although  
 it bee true) to the hurt of our brothers good  
 name, if by priuate admonitions he may bee  
 wonne, is a bzaunch and a breach of this  
 commandement. The Apostle Peter pro-  
 ueth it, when he sayth thus, But aboue all  
 things haue feruent loue among you. For  
 loue couereth a multitude of sinnes. Paule  
 proueth it in like wordes also: Loue suffe-  
 reth all things, it beleeueth all things, it ho-  
 peth all thinges, it endureth all thinges. If  
 therefore we loue our brother, there will bee  
 a care we plainlie see, that wee utter nothing  
 to the hurting of his good name.

And



And if there be but anie wisdom in vs (saith Salomon) we will be carefull of it also. For he that dispiseth his neighbour is destitute of wisdom; but a man of vnderstanding will keepe silence. But to strike vp the matter fully wee see the words of our Saviour Christ in the Gospell plaine: If thy Brother trespassse against thee, goe and tell him his fault betwixt him & thee alone: if he heare thee, thou hast wonne thy Brother: But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnessess euerie word may bee confirmed. And if he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man and a publican. Here we plainely see, that priuate offences are not to be made openly knowne, so long as there is hope of amendment. But remember I say that we speake of priuate offences, for in publique faulces there is quite another course, euen openlie to rebuke them that haue openlie sinned, that others may see and feare.

*Que.* Thus then of the negative parte of this Commaundement, now I praye you

Pro. 11. 12.

Matt. 18. 15.

16.

17.

1. Timo. 5. 20.

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you adde some thing also of the affirmative.

Ans. Casilie may we gather one contrarie by another, for who seeth not, that if all falsehood be forbidden in general, likewise al truth by the same wordes is commaunded? As therefore no way wee ought to doe the former, so by all meanes wee should maintaine the latter. And namelie in the deliuerie of any doctrine, in place of iustice, and iudgement, in contractes, couenantes, and bargains, in our speaches, in our actions, and euerie where and waye is trueth to be maintained and showed of vs. For Man is bozne to trueth, and by nature wee haue to inquire after it. Man is bozne to knowe G D D, to consider the creatures, to preserve the difference betwixt honestie, and dishonestie, and what is this but trueth? Man is bozne to learne and knowe such artes, as G D D hath brought into our practise, and euerie art seeketh a trueth. Therefore a shame and a discredite wee should euer thinke it to bee founde vnttrue, yea even so farre we should thinke we are degenerated from the nature of man, as wee are led with any liking of falsehoode and vntrueth. It is a notable place

Pro. 14.25.  
Psal. 16.

Cic 1. Off.

vpōn the Commandements. 411

place of Zacharie to shewe vs the great liking which the Lorde hath of trueth, and how he desireth it in al godly Men and Women euer. For these are the things that ye shall doe (saith the Lorde) Speake yee euery man in the trueth vnto his neighbour, execute iudgement truely and vprightlie in your gates, and let none of you imagine euil in your hearts against his neighbour, and loue no false oathe, for al these are the things that I hate (saith the Lorde.)

Zacharie 8.16. And if we weigh with this againe and many such other testimonies that might be brought the sentences of the godlie Fathers, euen thereby also may wee gather greatlie the excellencie and precious account that all good Men shoulde make of speaking trueth. For if any man be offended for a trueth (saith Augustine) *Vtilius scandalum permittitur, quem veritas amittitur.*

That offence were better still to bee, than that to remoue it anie losse should be made of the trueth. And in another place againe, To striue or fight against a known truth passeth in euil eue idolatrie, not much differing herein from the words of Syrac. In no wise speake against the worde of trueth, but bee ashamed

August. de  
doctri.  
Christ.

Aug. epist.  
48.

Syrac. 4. 29



ashamed of the lies of thine own ignorance.  
And most excellently Hierome if you mark  
it: *Tantus sit in te veritatis amor, ut quic-*

Ad Celant. *quid dixeris iuratum putes:* That is, Carie  
euer such a loue in thy soule of trueth, that  
whatsoever thou speakest thou imaginest  
thou swearest it. And againe in another  
In Ezek. place. If a man for the feare of death be not  
licenced to conceile a trueth that is asked of  
him, how should it not be a farre greater im-  
pietie for the bellie, or vaine hope of worldly  
honour to doo it. Wherefore we plainly see  
that if either God or his Children carie any  
credite with vs, great should be our regarde  
of truth, and no lesse hartie and unfained our  
hatred of falsehood.

Academici  
Pichonij.

*Que.* What then might that bee which  
some Philosophers maintained touching  
a generall vncertaintie in all things, & that  
there is no trueth that can be attayned vnto  
or knowne of vs?

Epicterus  
Stoicus

*Ans.* Their senselesse follie is verie well  
discovered by another Philosopher of ano-  
ther sect, first by examples, then by absurdi-  
tie, and lastly by experiences and practise.  
For saith he doo we not knowe whether the  
snowe be whtte or blacke, doo we not knowe  
whether

whether the fire be hot or colde, is it vncertaine whether the ise will melt against the fire or no? If then these and a thousand things moe bee assuredly knowne, what absurde opinion and vnworthie of learned men might this be, that no certaine trueth can be attained vnto? Secondlie (saith hee) if I were one of their Seruants, and my Master had me fetch him bread I would fetch him a stone, if he called for wine I would giue him water, and what else soeuer he should bid me do, I would do the contrarie. Then if hee asked mee what I meant, I would answer how should I knowe that I brought him a stone and not bread, or so of any of the rest which I named? Or how knew he himselfe that I did not fulfill his Commaundement, seeing there is no trueth, by their opinion, that can be knowne. Thus doth he merily deride their follie by shewing what absurdity followeth of it. Lastly (saith hee) by their owne practise they confute themselves. For when they are colde, they goe to the fire, and not to the water to warme them, and can they not tell which doth warme and which doth coole? If they be drie they take water, and yet can they not tell whether it quen-

cheth

check thirst or no? Foolish therefore and most  
absurde is that opinion, we knowe no truth.  
For both by experience, by certaine princi-  
ples that nature hath set in vs, by order of a  
good consequence, and by testimonie of Gods  
certaine word wee knowe and doe attaine to  
many truethe.

Four  
waies to  
knowe  
trueth by.

1. Sam 21.

*Que.* But because you say euer and in  
all things trueth ought to bee maintained, I  
pray you what say you of Dauids dissem-  
bling when he fayned himselfe mad before  
Achis?

Danzus.

P. Martyr.

*Ans.* I may answere with good authori-  
tie of learned men, that it was a weakenesse  
in Dauid not to bee imitated. Or I may  
with others make a distinction, and say thus.  
That if he did it vpon any distrust, doubt or  
feare that GOD would not or could not  
deliuer him in that distresse from the danger  
that was imminent, then did hee sinne no  
question verie greatly, but if his heart rested  
vpon God in assurance of his mercifull eye  
and hand watching ouer him and defending  
him euer, & did vse that dissimulation, but as  
the meanes that then hee could, because hee  
would not tempt God, then did he well, and  
yet that his doing is no warrant to breake  
this



vpon the Commandements. 415

this Commandement, by reiection of truth and following a falsehoode in any of our particular dealings aboue named.

*Que.* And what say you of the Stratagems and pollicies in warres, whereby the one partie dissembling, faining and counterfaiting with the other, seeketh his ouerthrowe? Is not this a kinde of false witnessse?

*Ans.* First I answer that it cannot sit. ly bee called any dissembling, because the one partie euer presupposeth and expecteth what deuise and conueyance soeuer the other can make. But rather it is a concealing from him of a trueth. And then doe wee rightlie disseimble, lie, and exhibite a false testimonie, when as one thing is expected at our hands, which also we ought to doe, and yet we performe a contrarie. Secondly, I answer that it is the Lawe of iust warre, iust I say againe and not wrongfull, that it may be made either openly or priuily, by force or by pollicie with a good conscience. And for warrant hereof we haue the Commandement of God to his people and their practise of the same. For Iosua intrapped the men of Ai by an ambush and slewe them downe right suffering

Dolus an  
virtus, quis  
in hoste re-  
quirat.

P.M. in  
Iud. cap: 3.

Iosua 8.

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Judg. 20.

2. Sam. 20.

suffering none to escape. So did the Israelites vanquish & overcome the Beniamites, David the Philistians, and many examples more hath the Scripture of stratagems and policies used in the warres, when the cause thereof was lawefull and warrantable, but these may suffice now.

*Que.* Will you then allowe no little pretie glosse or colour at no time, but must we ever turne the right side outward?

3. Cor. 1. 12

*Ans.* No indeede, no colour of honestie, pietie, friendship and loue, or any good thing, vnlesse indeed it be there. For both God and man abhorreth all such colours. And it should euer be the speech of anie Christian man or woman whilst they liue, and that in trueth that their reioycing is this, the testimonie of their conscience, that in simplicity and godlie purenesse and not in fleshlie wisdom, but by the grace of God they haue had their conuersation in the world as Paul said to the Corinthians of himselfe.

*Que.* What if I set no false colour on, but onelie conceile a trueth and say nothing?

*Ans.* It hath been shewed before that in some cases and times it is lawefull so to doe

as

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doe as by name, when it may stande both with my loue to God and my brother. But if it be contrarie to both these, or to either of these, then is it wicked and vngodly. And then (saith the holy ghost) The feareful shall haue their portion in the lake that burneth with fire and brimstone, which is the second death. And Hieroms comparison is good if we may not for our life denie anie way a trueth, much lesse assuredly for lesser causes. Wea be reade euer (saith Peter) 2.Pet.3. in matters of faith to giue an account of the hope that is within you, to anie that shall aske you a reason thereof. Apoc.21.8

*Que.* You promised before to adioine in the end, some more examples of gods iustice vpon this sinne of false witnesse bearing, and now if you will, you may perfourme it and so conclude this commandement, for in all thinges else I am sufficiently satisfied.

*Ans.* First consider the punishment allotted to it by expresse word of the Lord, in this worlde euen to reape by iust sentence of the iudge, whatsoeuer he by his false witnes had thought to haue brought vpon an other, life for life, hand for hand, eye for eye, tooth for  
Do for

Deu.19.1  
1.Co.6.1



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for tooth, foote for foote, without any pitie or sparing, & in the world to come everlasting death. Then if you will remember also what Eusebius writeth of þe accusers of Narcissus Bishop of Hierusalem: How 3. euill disposed persons that seeing the soundnes & graue constancie of his vertuous life, & fearing their owne punishment (as a conscience þat is guiltie, is alwaies fearfull) thought to preuent his accusations with a great othe, one wishing to be destroyed with fire if he said not true, the other to be consumed with grievous sicknes, the third to loose both his eies if they did lie. Narcissus although hauing his conscience cleare, yet not able being but one man to withstand the accusation bound with such othes, gaue place and remoued himself from the multitude into a solitary desert by himselfe, where he continued by the space of many yeares. In the meane time to them which so willingly and wickedly forswore the selues this hapned. The first by casualty of one little sparke of fire, was burnt with all his goods and familie. The second was taken with a great sicknes fro þe top to the toe, and deuoured with the same. The thirde hearing and seeing the punishment of the other

other confessed his faulte, but through great repentance powred out such teares, that hee lost both his eyes. And thus was their false perjurie and witnesse bearing punished. Narcissus after long absence returning home againe was by this meanes both cleared of his fact, and restozed to his Bishopricke againe. Another good storie to this ende is that of king Canutus the Dane, who being established in the kingdome, caused a parliament at London, where (amongst other things there debated) it was propounded vnto the Bishoppes, Barons, and Lordes of the parliament there present, whether that in the composition made betwixt Edmond and Canutus anie speciall remembrance was made for the children or brethren of Edmond for any partition of anie part of the land. Whereunto the English Lords falsely flattering with the king, and speaking against their owne mindes as also against their native countrey, answered and sayd, nay: Affirming mozeouer with an othe for the kinges pleasure, that they to the uttermost of their powers would put off the bloud of Edmond in all that they might. By reason of which aunswere

and promise, they thought (many of them) to haue purchased with the king great fauour. But by the iust retribution of God it chanced farre otherwise. For many of them, or the most part, such specially as Canutus did perceiue to be sworne before time to Edmonde and his heires, and also considering that they were natiue English men, he mistrusted and and disdayned euer after. Insomuch that some hee exiled, a great sorte hee beheaded, and some by Gods punishment died sodainely. See therefore the heart and hande of the Lorde against a false witnesse. Many histories are there to this end. And manie experiences enē now adapes of Gods iust plagues vpon this sinne. But I will not runne ouer them now. Casilie may they be turned too in our owne Church storie. Onely these two I cannot omit. First how Hamelton the Scot being brought vnto his death by y<sup>e</sup> false accusation of a false Frier called Campbell, whē hee was in the fire cited and summoned the sayde Fryer to appeare before the high God as generall iudge of all men to aunswere to the innocencie of his death, and whether his accusation was iust or not, betwixt that and a certaine daye of the next moneth.

which



vpōn the Commandements. 42 I  
which hee there named, and ere that daye  
came the Frier dyed without any remorse  
of conscience, that he had persecuted the in-  
nocent. And secondlie howe Calice men  
in the dayes of King Henrie the eight bee-  
ing falsely accused escaped safe from the dan-  
ger of such witnesses, and they themselves  
(a iust plague vpon their iniquitie) hanged,  
drawen, and quartered, ere they went home.  
Therfore let vs euer tremble to prouoke the  
Lorde by this sinne, let vs speake a trueth if  
wee doe speake at all, and shame to lie euen  
of the Diuell. The daylie beggeries, dis-  
credits, shames and deathes, straunge and  
fearefull of such as haue made no conscience  
by false witnesse bearing to pollute their con-  
sciences ought mightily to moue vs, and  
very effectually to perswade vs neuer to doe  
it. For God to vs as he hath been to others  
will most assuredly shew himselfe either at  
first or at last, at one time or other, when our  
sinne is the same and hee no changeling in  
his nature at all. And thus much of this  
commaundement.

## The Application.



Owe let vs weigh the guilt  
 or innocencie of our soules,  
 if the Lorde shoulde call vs  
 to an account for this his  
 lawe. Generally wee see the  
 care that shoulde be in vs to preserue the cre-  
 dite, and good name of all men, and what  
 heart so dull or dead, and past all feeling that  
 it doth not espie euen a generall want in  
 it selfe, concerning the same? Generally  
 all trueth woulde the Lorde by this lawe  
 haue loued, cherished, and maintayned, and  
 the contrarie hated, shunned, and auoyded,  
 but what eye so blinde, that can not see the  
 course wee commonly take, and the race  
 wee wholly runne to the mayntainance of  
 the vice, and rooting out almost of the vertue  
 from amongst vs? But consider the par-  
 ticulars one by one, and so shall wee reape  
 most profit. Haue you neuer, in all your  
 life testified of your neyghboure an vn-  
 trueth publiquely, for fauour, or gaine, or  
 hatred, or anie cause whatsoever? Haue  
 you neuer slipped neither in your owne be-  
 halfe

halfe, nor your friendes, nor your towne and liberties, nor any way? But haue euer dealt in all the testimonies that euer you gaue as you dare abide gods searching eye to iudge you? Consider well the matters that you haue dealt in, remember the times past, remember the sutes that haue beene made vnto you, and peraduenture the rewardes that haue beene offered you also, and if you be cleare and no way to be touched, though God sift you neuer so narrowly, bee glad and giue God praise. But if you can not, if you may not, if you dare not cleare your selfe, both because a guiltie conscience accuseth you within, and because both men and matters may be produced, and named, for whome and wherein affection hath led you, gifts corrupted you, malice incensed you, and sin stayned you, then see it, see it in the feare of God, and thinke of it, confesse it was naught, acknowledge your blemish, consider this lawe that so flatly forbiddeth it, tremble vnder the hand of the God of heauen, that hath euer plagued it, either by one way or another, in a mans self or his seed, in this world or the other. And so by the grace of God shal sight breed sorowe, and amendment of life



## 424 Questions and Answers

hereafter. He of that affection that damneeth  
our soules, wo worth the gayne, that getteth  
vs hell. And accursed is that iuroꝝ and wit-  
nes, that so respecteth his present purpose,  
as that he casteth awaie the care of **GOD**,  
of life, of Hell, of death, of ciuill honestie,  
fame, and good name in his countrey and  
dwelling, neuer able after to come in compa-  
nie where he may not feare the touch in talk  
of his ill dealing. Certainly certainly, if a  
good name be aboue golde and siluer a false  
witnesse is the dross and dregs of the worlde  
that the Lord hateth and euerie honest heart  
very perfectly loatheth. The next branch  
that breaketh our obediēce and duetie to the  
Lord in this Lawe is lying, the foule filth  
whereof hath in part befoze been displaied and  
opened. And now it remaineth but to consi-  
der our course and howe grievously guiltie  
we are befoꝝ God of this ougly vice. Where  
is that man, that woman, that aged oꝝ youn-  
ger, that will cleare themselves from all blot  
oꝝ staine in this behalfe? Dooth not euery  
Maister in his man, euery Mistres in her  
maid find it, mislike it, hate and abhoꝝre it?  
Dooth not euery estate finde it in other? And  
God in vs al to the iust incēsing of his wrath  
and

Lying.

and furie against vs: If we can cleare our  
 selues let vs, if we cannot where is our righ-  
 teousnesse, where is our perfection, where  
 are our merites: Nay why dread we not the  
 death that is the desert of lying lippes? D  
 sift and search the guilt of guilefull tongue,  
 couer it not, excuse it not, remember what I  
 haue saide of it befoze, mocke not God, dally  
 not with your damnation, hate to be the child  
 of the foule fiende, and with sorrow in trueth  
 for passed securitie, flie with perseuerance for  
 euer hereafter so sinful iniquitie. Truth may  
 be blamed, but it can neuer be shamed, yea e-  
 uen man in the end shall like it, & God for e-  
 uer blesse it & crowne it. There follow then  
 in the booke as particulars of this generall  
 flattering and desembling, and telling false  
 tales behind our neighbours backe. Concer-  
 ning the first what should I say? Should I  
 aske whether you haue or doe offend? should  
 I make a question of it, or bring you into  
 doubt with your selfe whether you haue  
 herein faulted, or no? Alas howe wante  
 I rather wordes to moue vs to repentance  
 than proofes of dayly practise to conuict vs  
 of transgression: Helpe Lord, helpe may  
 I cruely say with David, for good and  
 godly

Flattery.  
 &c.

Psal. 12

godly men doe perish and decay, and fayth and trueth from worldely men is parted cleane away. Who so doeth with his neighbour talke, his talke is all but vaine, for eue-ry man bethinketh how to flatter, lie, and faine, But what followeth? Certainly euen that which we shall find if God by his grace chaunge not our heartes to moze sinceritie. For we make no consciēce to lie, to flatter, to fawne, to halt, to cogge, to glose, and dis-semble honestie, pietie, friendshippe, and fa- uour, loue, and obedience, faithfulnessse and trust, and whatsoeuer may be profitable to vs euen from morning to night, from wee rise till we goe to bed, and then how shoulde we escape and yet God be iust too? It is euen the wisdomē wee extoll in others and that wee striue continually to attaine vnto our selues, to haue neither true eye, true heart, noz true tongue, but onely to seeme to haue all to euery one, whose worde, wealth, or au- thoritie, may gayne vs anie thing in this cursed worlde. And so man is our strength, our pollicie is our G D D, flesh is our arme, and what Paul so reioyceth in, wee laugh at, as vile and too filie simplicitie. David assurcth hymselfe the Lorde will defende



defende them that are true of heart, we be-  
 rily thinke if we be true of heart we cannot,  
 noꝛ shall not bee able to liue in the worlde,  
 wee must *Critifare cum cretensibus*, that is,  
 we must smooth it, and sooth it, and carrie  
 two faces vnder one hoode, oꝛ else we are not  
 so wise as wee might be. Thus sinne wee  
 I am sure of it, some moze and some lesse,  
 and the reward of the least sinne, is eternall  
 death. But it is the Lordes great mercie to  
 moue vs from anie sinne. Foꝛ dull are our  
 heartes to feare any iudgement, till it be vpon  
 vs. And therefore to hym I commende  
 vs to open our eyes, that we may euen ear-  
 nestly see and consider effectually, howe im-  
 possible anie fellowshippe is euer to be had  
 foꝛ me hollowe, subtrill, guile full, hypocri-  
 ticall, and so fowth, with a God, all trueth,  
 sinceritie, simplicitie, and open assured faith-  
 fulnes it selfe. Foꝛ the second which was tel-  
 ling of tales, we haue heard it before shew-  
 ed, & our own knowledge doth assure vs it is  
 a bzanch of þ bzach of this commandement,  
 which shall burne both body & soule in the fire  
 of hel. And yet see, do we feare it, oꝛ flie it? A-  
 las we know I am sure of it, we haue bin too  
 secure in this point, and our securitie not  
 seeing

Psal. 7. 11.  
 Psal. 32. 11.  
 I sal. 36. 10.  
 Psal. 54. 10.

1. Iohn. 1. 7

seeing and weighing the wickednesse of the vice hath stayned both heart and tongue horrible. Looke about the worlde and view the generall course of all. Feareth any man to discredite his neighbour priuily, and to whisper vpon heresay or his owne imagination what tendeth to the blemish of his name whom he speaketh of? Feareth any woman when she hath met with her gossip to tittle tattle, to the slander of an other, this thing & that thing, which yet hath no certaintie, and which full loth she would haue sayde of her self vpon like coniectures? No no, we see too much the cursed course of lawlesse tongues in euery place, though the Lord in mercie giueth some consciences, & a thousand times I begge that we would see our sinne, confesse our sinne, and rip vp our guilt in this respect. Why should we be so dull and without feeling? If it be a vertue thus to prittle and prattle of euery bodie vncertaine tales, but most certain discredites, then proue it so & vse it: but if it be a branch of false witness that doth truely witness gods wrath to hang ouer vs for it, good Lord, shal we still be polluted with it? Shall hell haue vs without any helpe? Will not the dread of dolefull day  
Strike

strike such a filthie fault into the waning, and by little and little cut quite the throte of it, and make it bleed to death in vs: I hope the best, and I wish the best, the Lorde in his mercie set a watch before our mouthes, and keepe the dosse of our lippes for ever hereafter. Next commeth hearing and beleeuing to be considered of faulces in necessitie also, if telling false tales hath before beene iustly blamed. For there is nothing that so nurceth and nourisheth vp a tale teller, as doth the credulous heart, and attending willing eare of the hearer. And therefore if the one bee a vice, the other certainly is no vertue. Now how guiltie are we in this againe, how stained, howe blotted before our blemishlesse God, if he should enter into iudgement with vs: For Christ his sake let vs weigh it, let vs betwee it and euen earnestly thinke of it, and fearing to be damned, let vs feare to sleepe soundly in the sinne that leadeth to damnatiō. We doe not discountenaunce the whispering carper, we doe not eschewe the the reportes of peeuish praters, but we itch to heare, and take pleasure in hearing, what true charitie in our hearts towards our brother should make vs abhorre to heare, and wepe



weepe to haue it true. And for beleeuing  
marke and consider, if you dwell amongst  
neighbours, whether you haue not grieuou-  
ly offended toward manie of them in this re-  
spect. How haue you suffered a false tongue  
to fire your heartes with beleefe of your  
neighbour, that could neuer yet be extingui-  
shed since you heard it, and yet you doe not  
know it? Alas is this charitie which who  
so wanteth, wanteth God? Is this to loue  
thy neighbour as thy selfe? When full soze  
it offendeth me that any man should credite  
a surmise of me, if it be not true? O eies,  
O heartes, where is their sight and feeling?  
What loue can my neighbour beare me, or  
with what heart can a seruant serue me, whe-  
he seeth whisperers still about me, and fin-  
deth my nature so credulous of them, as that  
all his faith & trueth, all his trauaile and la-  
bour, all his affection and loue were it neuer  
so sincere & vpright, and euen flowing from  
the rootes of his heart and the very bottome  
of his soule, yet is in hazard euerie houre of  
vniust condemnation, of vnkinde regarde, &  
most undeserued reproofe? Cruelly as I haue  
saide before, it is the very tried cutthroate of  
all amitie, friendshippe, or faithfull loving  
seruice

seruice to haue a listening eare, and a credulous heart without marueilous good discretion. And I am most assured of it, there is no plague nor infection gréeuous in the worlde comparable to this popson, in estranging, alienating, and in the end quite dzing away from me those hearts, that were mine owne with bodie and al worldly abilitie, in trueth, in honesty, in allcadgeance, in God in Christ, and in all good meaning to the death. Who loueth for gaine, and serueth for hire, he is a slaue to the thing that he gapeth for, and to make vp his mouth he will cary any thing: but to whom loue is gaine, & due regarde of his poore true heart an abundaunt rewarde, the deniall of it discourageth his meaning, grindeth his soule in sunder, and raketh him vp in dust, by vntimely death. And therefore since it offendeth God, hurteth our brother, and verie greatly indamegeth our selues, O that we woulde see it, consider it, and as **G D D** by grace shall strengthen our frayle natures, scoule vpon the speech that praiseth manies harme, and couenaunt with our heartes to knowe before wee credite: so woulde **G D D** blesse vs, manie repoyte well of vs, and true heartes  
of

of neighbour, friend, seruant, or whosoener  
 neuer leaue vs. Passing then on in this ex-  
 amination further, we may not forgette the  
 publishing of our brethzens priuate offen-  
 ces, a displeasing thing vnto the Lord, and  
 a greuous breach of this commaundement.  
 Wee should couer in charitie what no bodie  
 knoweth but wee, if the partie will bee re-  
 formed, euen as willingly and readilie as  
 euer wee would our selues finde fauour for  
 our infirmities. But doe we it? Is my bro-  
 thers shame my greefe, is his credite deere  
 vnto me as my life? Goe I backward with  
 a cloake on my back to cast vpon his offēce,  
 loth that either others or I my selfe shoulde  
 see it, as good Sem and Iapheth did to their  
 bared father in his drunkenesse? No no, we  
 grinde and laugh rather with cursed Cham,  
 & blab it out to others. Good betoued, let vs  
 wey our wants, & neuer make our vices ver-  
 tues. God asketh but our confession in grief  
 & sorrow, & he wil heale vs. It is a breach & a  
 breach of this cōmaundement, & therfore no  
 thing to be cōtinued in. But I dwel too long  
 in this speech vnto you. Many things mo  
 might yet be rehearsed, but see the pour selues  
 & let my silence passe the. These few bewray  
 our

Gen. 9. 23.



our want of perfect obedience to the Lawe,  
and so consequently of any life and safetie by  
the workes of the same. And therefore I  
hope wee clearely perceiue that without a  
Saviour wee were but lost, make what di-  
stinctions we can of obedience, of iustificati-  
on, or such like. Fast cleaueth to vs and  
cannot be denied greuous guilt against both  
this Lawe and all the former, and cursed is  
he which abideth not in all to do them (saith  
the Lord) He that is guiltie of one is guilt-  
ie of all, and by the workes of the lawe can  
no flesh liuing bee iustified. For the iust  
shall liue by faith. Wee haue not done all,  
but we haue broken much, and therefore the  
conclusion lighteth vpon vs, and all the sub-  
tilties of all the wittes in the World, cannot  
remoue it from vs, if the Lord should marke  
what wee haue done amisse, but in this one  
Law of his, and iudge vs thereunto and by,  
we are not able to abide it, we are cast away.  
Therefore let vs flie from the lawes as fast  
as euer wee can, and take the right vse of it  
therby to be led vnto Christ, and let this be  
our firme comfort, that When the fulnesse  
of time was come, God sent foorth his sonne  
made of a woman, & made vnder the law,

Deut. 27.

am. 2. 10.

Gala 3. 11.

Gala. 4. 4.

Ee

that

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that hee might redeeme vs from the curse  
thereof, and so by him we might receiue the  
adoption of sonnes which without him wee  
could neuer attaine to. **This is sure, and**  
**this is comfortable to hold by, and the Lord**  
**increase this faith in vs euer.**

## The tenth Comman- dement.

*Thou shalt not couet thy neighbours house,  
thou shalt not couet thy neighbours wife, nor  
his, &c.* Wherein (saith your booke) the  
Lord plainly forbiddeth all inward desire  
of any thing vnlawfull to be done although  
we neuer consent vnto it, as the rebellion of  
the flesh, all corruption of the olde man, all  
blot of originall sinne, so that by this Com-  
mandement most clearely wee may see the  
image of that man that pleaseth God, euen  
such an one in whome nothing is impure  
neither in will nor nature.

### *Question.*

**YET** plainer I pray you, if you can set  
downe the difference of this comman-  
dement

dement from the other, for as I haue heard, some haue halfe thought it superfluous, seeing as the former did also forbid the inward thought aswell as the outward act?

Ans. It is as plaine as may be alreadie, yet to content you thus ouer againe. The former commandements did forbid the act & the settled or consenting thought of the heart, though the deede were not done, as for example, the precept of killing forbiddeth the deed, and with al, once to think in heart to do such a deed, with a resolution verily to accomplish it if I can. But now this Commandement commeth neerer, and condemnech not onely that thought that is settled, and lacketh but oportunitie to do the deede, but euen the verie thinking also of any thing contrarie to the loue of G D D, or my Neighbour, though I doo neuer consent to it, but snubbe it, mislike it, and reject it. For euen that hauing of an euill thought in my minde is a fruite of my corruption, such as in innocencie if we had stood we should neuer haue had, and therefore naught. So there are two degrees of thoughtes, the one with consent to accomplish in deede what wee doo thinke, if wee can, and the other



Rom. 7. 7.

Rom 7. 7.

without consent repulsed away when we awake and see it. The former in the former Commandements was forbidden, and the latter in this. A strange doctrine in shew no doubt to manie that think this their thought is free. But we must not maruell, since euen the Apostle Paul himselfe would neuer haue suspected any danger in concupiscence, lusts, and desires, if the Lawe had not saide, Thou shalt not lust or desire. Nay it appeareth verie plainely in that place (saith a godlie man) that hee thought marueilous well of himselfe befoze he came to this Commandement. He tooke himself befoze to be liuing, and in good liking towards God and godlinessse, but when he had looked vpon this lawe and beheld himselfe a while in this parte of the glasse he sawe himselfe plainely to be no bodie but a dead man sold vnto sinne. And therefore a thousand times needefull, that the Lord should adde this Lawe to all the rest, to humble vs throughlie, seeing so singular a man was not fully cast downe befoze he had wrestled with the iustice of God in the same. Let vs therefore think of this thing that seemeth so little in our eyes. For wee heare what the Apostle sayeth, it is sinne to desire,  
and

and wee may ioyne vnto it the words of the Lord himself affirming plainely, that the be-  
 rie imagination of mans heart is euill euen  
 from his youth. God hath made the heart as Gen. 8. 21.  
 well as the bodie, to seeke his glorie, and  
 therefore good reason the cogitations of the  
 heart should no more straine from their true  
 end, than the actions of the bodie. Neither  
 may our reiection of such thoughtes in the  
 ende, and not consenting vnto them to ac-  
 complish them in act, blear our eyes with an  
 imagination, that wee haue not offended in  
 them, in going so farre as we went. For it is  
 a blemish, a want, an impietie, and a degree  
 of vnchastitie in a woman to suffer the cogi-  
 tation of any fozen friend beside her husband  
 to tickle her with conceite vnlawfull, though  
 in the ende shee repulse it, and abhorre to ac-  
 complish it, and how can it then be faultlesse  
 in these hearts of ours the spouse of the Lord  
 to dallie with such delightes, and to pursue  
 in minde, by thinking of them, the pleasures  
 that such conceites doe pleade before vs,  
 though in the conclusion we giue the deniall  
 and doe not consent. ¶ It is a greater mat-  
 ter to loue the Lord with all the heart, than  
 that it may abide any light licentious wan-

bring from the same for any time. For they are opposed to loue the Lord euer, and to thinke euill at any time: to loue the Lord with all my heart, and to thinke nowe and then of vaine follies or flat impieties with my heart. And if it be a certaine trueth as we knowe it is, which I saide before, that if we had stode in our innocencie firme and im-moueable, wee should neuer haue conceived in our time any euill thought at all, or vaine or foolish conceite for any moment or poynt of space, but shoulde euer haue beene able to haue iustified our thoughts before **G D D** whatsoeuer they were as agreeing with the loue of him, and our Brother, then is this tickling delight, that nowe and then will take vs and possesse vs for a time to inioye our Neighbours house, his Wife, his Childe, his Man, Maide, or any thing that hee hath, otherwise than wee shoulde, wicked, vile, and against that rule of right, wherein wee were created, and whereto our regeneration dailie tendeth if wee bee the Lordes. And therefore let this argument conuict vs, and this consideration euer assure our Soules within, that it is vnlawfull for the Childe of **G D D** once to con-  
ceiue



ceiue an ill thought, although we neuer consent vnto it. And consequently let it stir vs vp to pray with Dauid against our corruption, that the Lorde in mercie would vouchsafe to make vs cleane hearts and to renewe a right spirit within vs enermore. Let it bee still the propertie of a popish spirite to extenuate sinne, and exalt fleshe and bloud and corruption aboue trueth and right, saying, concupiscence is no sinne, but onelie bringeth forth sinne after it hath conceived. But let the Childe of GOD schooled vp in the trueth of the Gospell, presse flesh and bloud and his corrupt nature, so far as Gods word and lawe presseth it, and let him know that first verie concupiscence in it selfe is a damnable degree of vice, yet not the highest degree, but vpon the conception thereof followeth actuall accomplishment of wickednesse befoze, but thought in hart, is an higher and further step of euill in vs, which is the meaning of Iames. For if concupiscence were not euill, then must it needes bee either good or indifferent. But neither of these it can be, and therefore it is euill. Good it is not, for the whole 7. Cha. to the Romans denieth it. And S. Austen pretily against Iulian

Psal. 51.

Iam. 1. 25.

Lib. 6. ch. 6.

gathering vppon his wordes that concupiscence remayned in them that are regenerated though not the guilt of it, that therefore it was good, answereth, *Si hoc sentirem, non dicerem eam malam esse, sed fuisse: Nos autem malam eam dicimus, & manere tamē in baptizatis.* That is, If I had thought so (to wit that it was good) thē would not I haue said it is euil, but it was euil. But we say it is euil, and yet remaineth in thē that haue bin baptized. And when Iulian goeth on & vjgeth his assertion that neuertheles the guilt was taken away, pea (saith he) *Reatus quo hominem reum facit, non quo ipsa rea est, ut homicidij reatus tollitur in aliquo, non tamen ideo bonum est.* That is, That guilt is taken away wherewith she staineth man, not wherewith it is stained it selfe in it selfe. As the guilt & the desert of murther a man may be quit of, and freed from, and yet not the wickednesse it selfe in it nature changed for that cause, but remaineth euer still. Good therefore you see concupiscence is not. And indifferent it is not. For the Apostle flatly giueth it an harder name, saying, That when hee would haue done good, hee was so yoked, that euil was present with him. If the spirit  
of

om. 7. 21.

vpōn the Commandements. 441

of God call it euill, beware wee presume not to call it indifferent, and beware moze how we play with the pleasure of it, and take delight to doo it. Againe, what conclusion carie al those exhortations to crucifie, Crucifie the old man with al his lusts, and that pearcing plaint of an Apostles mouth, O wretched man that I am, who shall deliuer me from this bodie of death? I knowe, I knowe that in me that is in my flesh dwelleth no good. I say what conclusion carie they al, but this, that concupiscence is neither good nor indifferent, but flatly euill.

*Que.* How then falleth it out, that it condemneth vs not?

*Ans.* The Apostle answereth in the 25. verse, I thanke GOD through Iesus Christ our Lord, and in the next Chapter, There is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit. For the lawe of the spirit of life which is in Christ Iesus hath freed me from the law of sinne and of death. So that we see it is Christ, in whom, and by whom, and for whom wee are not charged with the condemnation due to concupiscence and corruption ingrafted and growing in vs.

Rom. 7. 25.

Chap. 8. 1.

*Que.*



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*Que.* But is then al desire and affection and al coueting vnlawful by this commandement?

*Ans.* No indeede, for God hath created affections and desires in men as mirth, ioy, hunger, thirst, &c. and they should haue beene in man though hee had neuer fallen, they should haue loued their children, their parents, and friends euen standing and abiding in innocencie, and therefore these things are not euill. Nay, the want of them maketh a monstrous absurditie in nature, and therefore not to be maintained. The instruments of affections, and delight, and dolor, created by the Lorde, proue them allowed, the lawe of God commaundeth them, and reproceth their want, Christ our sauiour vntouched by sinne shewed them in great measure, they are spurres, and prickes vnto vertue in vs, and therefore allowed. Besides numbers of other reasons that might be alleadged.

*Que.* What else doo you obserue in the commandement?

*Ans.* I doo duely weigh the particulars that God restrayneth our coueting it, and I see them to be such as most commonly, and most without checke, men suffer themselves

vpon the Commandements. 443

to be carried away withall. As the house of  
my neighbour that is his inheritance, lands,  
and possessions, which wee so greedilie often  
beholde and marke, wishing and willing  
them farre otherwise than a Christian heart  
shoulde. Wee can flatter our selfe with our  
offering of money for them, not remembryng  
that so did Achab for Naboths vineyard, and  
yet greuouslie offended. Our neighbours  
wife or an other wiues husband, G D D  
knowes the sinful thoughts they cause with-  
in vs. For coueting the childe against pa-  
rents liking, and intising away the seruant  
of another against their good, they bee things  
wherein fewe of our hearts haue any feeling.  
And for their cattell, with such sinfull eyes  
wee looke vpon them, that we euer thinke our  
neighbours bullocke hath a fayrer powre,  
than our owne hath, as the Poet speaketh:  
and therefore, wiselie in the naming of these  
particulars hath the Lord taught vs where-  
in commonlie our thoughts offende, and  
what most carefullie we are to take heed of.  
Also I further consider the marueilous care  
and strict regarde, that euery Christian man  
and woman ought to haue of their sen-  
ses, seeing all euill thoughts are forbidden.  
For

Iob. 13. 1.

For it is the eye and the eare, that sendeth in sinne in store into our hearts, and neuer shall we haue the one reformed vnesse there bee a stable couenant made with the other. The heart will conceiue wickedly if the eyes freely behold vanities. But checke the one and ye stay the other marueilouslie. And no more quench you the fire by withdrawing y wood, than assuredly you stay the course of wicked conceits, when you watch and ward well ouer your senses.

*Que.* But I pray you what shal we think of dreames, which seeme to bee sinfull and we cannot amend them?

*Ans.* Wee must consider the causes of them, and thereby, as well as we can, growe to some right conceit of our offending by them, and in them. The causes are either inward or outward, and of inwarde, either the minde it selfe or the bodie. For often dooth the minde, the bodie sleeping, and the senses resting, remember those things which it waking conceiued, and either desired or feared. Also the diuers complexion and temperature of the bodie occasioneth diuers kindes of dreames, whereby the Physicion will guesse the nature of the bodie, and causes of disease  
in



vpon the Commandements. 445

in the sicke. Cholericke men will dreame of  
fires and downefalls. Melancholicke men of  
monstrous and horrible things. The phleg-  
matike of waters and dull matters. And the  
sanguine of pleasant & comfortable euent.  
The outward causes are also diuers, as the  
influence of the heauens, the circumstance of  
elements, necessitie and want, some hapning  
chance, and such like. Thus doe hungrie men  
dreame of meate, drunken men of moysture,  
and so forth. *Qua vigilantes cogitamus, ea  
solent postea dormientibus obuersari* (saith  
one) That is, Such things as waking we ear-  
nestly thought of, euen such things often we  
sleeping dreame of.

*Aucupibus volucres, auriga somnia currus:*

The fouler dreames, that birds he takes,  
And carters cart his vision makes.

Therefore these things thus knowne and  
weighed, if wee dreame wickedly, (to name  
no particulars) let euery one consider well  
what occasion in himselfe he can finde of the  
same, and if his owne disorder either in diet,  
or speach, or meditation, or any way hath  
done it, then needeth he none to tell him, his  
conscience is a thousand witnesses, hee hath  
offended. Thus answered Gregorie Bi-  
shop

Leuit. 15.

De virt. &  
viti. Plutar.

shop of Rome, when hee was writ vnto for his iudgement of this matter, and if I can finde in my selfe none of all these to procure it in me, yet knowe if it be euill it is a fruite of corruption, and weigh well the law of the Lord in this behalfe layd downe. Plutarch sayth, Honest dreames are an argument of vertue in a man, and then me thinke in reason a contrarie effect should bewray a contrarie cause. The same man sayth, *Perversorum somnia semper turbata*. Euill mens dreames are commonly troublesome. But I referre you for moze of this to others. And this onely I say againe, the bodie well exorced, and the minde well occupied, hardlie shall our dreames feare vs for euill.

*Que.* What now then might be the affirmatiue part of this commandement?

*Ans.* If thus we see all wandring wayes from vpright integritie bee they but euen in thought, and that also in the least degree without any consent, to be by this lawe condemned as impure, what should wee see on the contrarie part to bee commanded, but euen a full, perfect, and absolute conformance, both of minde, will, appetite, and whatsoever is in man to the lawe of GOD: That  
which

vpon the Commandements. 447

which Moses in these wordes describeth,  
Thou shalt loue the Lord thy God with all Deut. 6.5  
thy heart, and with all thy soule, and with al Luk. 10.27  
thy might, and our sauour Chriſt doth adde  
vnto it for plaineneſſe ſake, with all thy  
thought: That alſo which S. Paule descri-  
beth thus: This is the will of God euen your 1. Theſ. 4.7.  
ſanctification, and that ye ſhould abſtayne  
from fornication, that euerie one of you  
ſhould knowe how to poſſeſſe his veſſell in  
holineſſe and honour, and not in the luſt of  
concupiſcence, and ſo forth. From which  
exact perfection looke how farre our conſci-  
ence truely awaked doth tell vs we are wan-  
ting, euen ſo farre accuſed ſtand wee befoze  
the Lord for not fulfilling all, if wee had not  
a Sauour.

*Que.* Is there any puniſhment outward  
appoynted to this lawe?

*Anſ.* No, and that becauſe man cannot  
iudge the guilt of hidden heart. But it ſuffi-  
ceth to feare any man that feareth any thing,  
to conſider that the ſpirituall puniſhment al-  
lotted vnto it as to the reſt is eternall death,  
and endleſſe torture both of bodie and ſoule  
for euermore in flame of laſting fire. One-  
lie one ſtorie, that I remember, there is  
recozded



Leuit. 15.

De virt. &  
viti. Plutar.

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vpon the Commandements. 447

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Thou shalt loue the Lord thy God with all  
thy heart, and with all thy soule, and with al  
thy might, and our sauour Christ doth adde  
vnto it for plainenesse sake, with all thy  
thought: That also which S. Paule descri-  
beth thus: This is the will of God euen your  
sanctification, and that ye should abstayne  
from fornication, that euerie one of you  
should knowe how to possesse his vessell in  
holinesse and honour, and not in the lust of  
concupiscence, and so forth. From which  
exact perfection looke how farre our consci-  
ence truely awaked doth tell vs we are wan-  
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the Lord for not fulfilling all, if wee had not  
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Deut. 6.5

Luk. 10.27

1. Thes. 4.7.

*Que.* Is there any punishment outward  
appoynted to this lawe?

*Ans.* No, and that because man cannot  
iudge the guilt of hidden heart. But it suffi-  
ceth to feare any man that feareth any thing,  
to consider that the spirituall punishment al-  
lotted vnto it as to the rest is eternall death,  
and endlesse torture both of bodie and soule  
for euermore in flame of lasting fire. One-  
lie one storie, that I remember, there is  
recorded

Herodotus.

recorded of some outward execution vppon  
an inward thought, and that is of Glaucus  
King of Sparta, who for conceiuing but a  
thought to retaine Milesius his pledge com-  
mitted to his keeping, yet not doing it, was  
vtterly destroyed both hee and his, and so  
fozetolde by the Oracle whereat hee asked  
counsell.

### The Application.

**L**Et vs weigh now well what hath been  
sayd I beseech you, and neuer spare to  
speake, or feare to confesse, if not open-  
lie before the world, yet secretly in our hearts  
vnto the Lorde, what due regard of passed  
course compared with this lawe shall make  
vs see. Though we were able (which yet ne-  
uer any coulde but Iesus Christ) to stande  
cleare before the Lord in all the former pre-  
cepts, either for deede or thought, yet are we  
neuer able to say wee are cleare of this. For  
consider, hath there neuer thought but good  
crept into that heart of yours within at no  
time since the day that you were first able to  
thinke a thought, till this present houre?  
weigh it well. And what though you haue  
neuer



neuer consented to it (yet wo wo unto vs for consent) wee see neuerthelesse by this lawe of God that wee are but gone. For here is condemned the very entrance and beeing of anie vile conceit within vs for any time, though vpon some better wakening, wee repell it, and abhorre it, and thrust it away without his act. And who is able to say he neuer thought awry in the least manner or measure that might be? Nay what conscience crieth not, if it be a little rowled, that in verie fearful maner and measure wee haue all herein transgressed and offended? Cal out our houses, and chambers, wherein and vnder which wee haue liued, aske the fieldes, the gardens, the walles, and hedges, where wee haue often walked, summon the seates where wee haue sit, examine the pillowes wheron our heads could take no rest, what guilt against our hearts in this behalfe they well can witness euerie one of them. Shal they not speak first one by one, and then all with one consent crie in the eares of the Lorde with shrieking sound that houres and dayes, monethes and yeares, haue we spent in tossing and turning, in debating and scanning such concits and thoughtes, as we would not for

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all that we enioy were written in our fore-  
 heades? Ife see the pleasures that wee haue  
 felt in this follie, nay in this impietie, howe  
 haue they tickled vs within and made vs  
 laugh to our selues, rub our hands together,  
 forgette our meate, not heare what was said  
 about vs, and such like? Howe haue wee  
 longed to be at an end peraduenture of some  
 businesse, that we haue been about, that wee  
 might euen fully debate the matter you  
 knowe of, and play with the conceite thereof  
 to our fuller pleasure? Can we excuse our  
 selues beloued, doe I depaint out vnknowē  
 dispositions vnto you? O I say againe, be-  
 side greater impieties the follies, the toys,  
 the trifles, the verie babish fancies, that will  
 and doe steale vpon vs will we, will we euen  
 when we are best occupied, and would not be  
 solicited in such sort. All which are breaches  
 lesser and greater of this lawe of our God,  
 which requireth exact obediēce and coniunc-  
 tion of al the motions of our mind to his good  
 wil and liking. And if we had neuer fallen,  
 we should neuer haue felt them. Therefore  
 to shut vp this matter, for one whome I  
 knowe better then I know any of you, I co-  
 fesse a guilt, & a grieuous guilt against this  
 precept

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precept of my God, and I acknowledge dā-  
nation due if I should bee reiectēd: but the  
Lord I thank, I feare it not, not that I haue  
not sinned, but because my Christ hath not  
sinned, and He is my iustification, sanctifi-  
cation, and redemption, hee is my strength  
and my stonie rocke, both against the curse  
of this law and all the rest, He is my defence  
and my Sauour, my God and my might, in  
whom I doe trust, my buckler, and the horn  
of my health, and my refuge, And to him in  
the true sense of my weaknesse, and with the  
knees of my heart bowed downe to the dust  
I say for my case as Dauid sayde for his,  
Turne away my heart O Lord, that it may  
neuer feede vpon the follies of vaine con-  
ceites, or greene the swete spirite, that I  
sometimes feele by vngodly wandring from  
his sugred motionz. Wea set a watch before  
my soule most gracious father, and keepe  
the doore of my strengthlesse heart, that I  
may lesse offend and more obey in this be-  
halfe than euer I haue done heretofore. And  
now passe we vnto particularz mentioned to  
our handes by the Lord himselfe in this his  
law. O my beloued, how often haue we co-  
ueted our neighbours house, y<sup>e</sup> his earthly

1. Cor. 1.

Psalm 138.



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possession and inheritance, if not in whole yet in parte? How often haue wee tossed our heads from the one ende of the pillow to the other, not able to sleep for thinking how to compass that peece and this peece, not weiging how well he might spare it, but how well it would sitte vs? Yea this house must be had, and that garden, and the other close to the wringing out of teares from the man, the wife, and al their poore children that part from it, to the grieuing of their hearts. & the perie better vndooing of them all. We stop not our eyes that they gaze no further vpon our neighbours helps than a Christian soule may warrāt. We shut not our eares, neither take regarde of the sinne that may ensue, when we are whispered in the eare, that this thing is fit for vs, and that thing, and thus and thus may be had. No alas wee account them the best members about vs, whose godlesse counsaile shall worke our endlesse wor. Whereas a Christian as soone as hee heareth such a motion, should by and by thinke in himselfe, O Lorde thou hast dealt mercifully with me euer, let not mee now deal vnmercifully with anie, thou hast made mee a maister of much, this man a maister

maister but of a little. O Lorde let not my much eat him out of his little vngodly, let not my power oppresse his weaknesse and so forth, and then talke with, the informer, bee it eyther a man, or mine owne greedie eye, that hath spied it, and see whether what I may get, I may well get, and well take into my hands so as I may not be stinged for it another daye before my God, nor exclaimes vpon iustly in the worlde. This both your own conscience tell you you should doe, & the other you should not do, yet the other haue you done, & this haue you not done, and are you not guiltie? Good beloued geue with me in this trial of our selues, and let vs see sinne to be sinne. The looking eye, and the lusting heart further after our neighbours wife, than they should, would GOD they accused vs not. What should I say of his seruant man or maide? You know it aswell as my selfe there is almost no conscience any where shewed in this behalfe, no feare of God, no loue of man, but onelie of our selues. For if wee like an other mans seruant, for anie qualitie that we desire to be serued withall, what intisements, what allurements dare wee vse to drawe

him to vs? What offers make we, what  
 practises deuise we, till we haue them? *Wec*  
 (saith this Lawe) Thou shalt not couet thy  
 neighbours seruant, man, or mayde: And  
 that is as nowe we knowe, not once think of  
 it, although I consent not to it. The like  
 is said of his Oxe, his Asse, or any thing that  
 is his. And yet we see the worlde, euer in our  
 eye, *Vicinum pecus grandius vber habet*: Our  
 neighbours Cowe doeth giue more milke  
 than ours. His horse we must haue there is  
 no remedie, his hawke, his hound, his plea-  
 sure or profite must be ours, and that which  
 is worse often without any consideration any  
 way, eyther by fauour or value, yea it must  
 be giuen out, that we couet our neighbours  
 goods, and we our selues haue twenty pretie  
 indirect and figuratiue kindes of begging, &  
 if we either are not vnderstoode, or will not  
 be vnderstoode by him that hath it, because  
 wee is loth to loose it, then wee frette and  
 are offended highly, and as our calling,  
 might and power is, we sitte vpon his skirts.  
 Thus sinne we may deere beloued against  
 this lawe of God, and yet we see it not. Now  
 would God haue vs to open our eyes, to in-  
 cline our eares, and to forget this old fathers  
 house



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house of our corruption. Now would y<sup>e</sup> Lord haue vs reconciled to him by repentance, and offend no more. And therfore I cry vnto you in the name of the Lord, and to this soule within me, Thou shalt not reuert. If wee will heare his voice, and yett harden our hearts, if we will not restrain our senses, the commō carriers of conceits into vs, if we will not euen euery way we can hereafter seeke to let and lessen our disobedience in this thing against the Lord, the day of our visitation is past, and our destruction is at hande. The Lyon is come vp from his denne, and the destroier of the Gentiles is departed and gone forth frō his place to lay our land waste, and our Cities shall bee destroyed without an inhabitant. Yet so neere is our desolation assuredly my beloved, that euen as it were presently my soule heartth y<sup>e</sup> sound of the trumpet, & the alarum of y<sup>e</sup> battel. Destruction vpon destruction is cried euen at our doozes, if we could heare it, and sodenly shal our tents be destroyed, and our curtains in a moment. But I hope for what I wish, & I wish what shall be our sure safetie, if we will bee perswaded, euen that wee would now see howe farre we are from abilitie to

Jerem. 4.

fulfil these 10. commandments of our God, eyther all, or anie one of them, devise what distinction wee can, horrible sinners and transgressors we are and so wee shall bee found: and therefore that we would acknowledge it, lament it, flie to the propitiation appointed of our gracious God for our sins, and onely cleave to him, onely trust in him, and claspe him in our armes, so as all the worlde, nor the power of hell can loose our houlde, carie him so to his father, and there offer him to him for all our misdoedes as the saluation which he hath prepared before the face of all people, and in whome hee is perfectly pleased. This wish I, this begge I, this craue I with all the bowelles of my affection, my flesh shaking, mine eyes watering, my soule groning, and all the strings of my heart enlarged, as you feare God, as you loue your selues, as my calling is regarded, as my affection esteemed, or as hell trembled at, that Iesus Christ may be our onely houlde, and our owne obedience no houlde, and yet performed as a fruite of faith dayly more and more, but not with hope of safety by the same, eyther in part or in whole: and this O my God grant  
un.

Apon the Commaundements. 457  
vnto vs as thy mercy is vnmeasurable, and  
thy goodnesse and louing kindnes vnsearch-  
able: what passed is good Lord forgive, and  
make vs better euer liue. Amen, Amen.

*Prouer. 19.*

Heare counsaile and receiue correction,  
for they shall make a man wise at the last.

*Deutro. 5.*

O that there were such an heart in this  
people to feare mee, and to keepe all my  
commaundements alway, that it might goe  
well with them and with their children for  
euer.

*Psalme. 19.*

Let the wordes of my mouth, and the  
meditation of my heart be alway accepta-  
ble in thy sight good Lorde.

When



When gracious God by sacred word  
vouchsafes to cal frō cursed course,  
O happy we ten thousand times  
if feeling hearts doe yeeld remorse.

But if contempt of offered grace  
accuse vs crauing sentence iust,  
Then cursed wee ten thousand times,  
for hel remains whē hence we must.

Consider this my countrey decree,  
and marke it Cardiff heedily, (good,  
The Lord nowe speakes, then take thy  
or looke for vengeance speedily.

*Hwyra dial dial duw  
Tost a dial dial duw.*

*Hugh Poole minister of the  
word of God in Cardiff,*



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